UNITED CHURCH HERALD

VOL. 4, NO. 22 NOVEMBER 30, 1961

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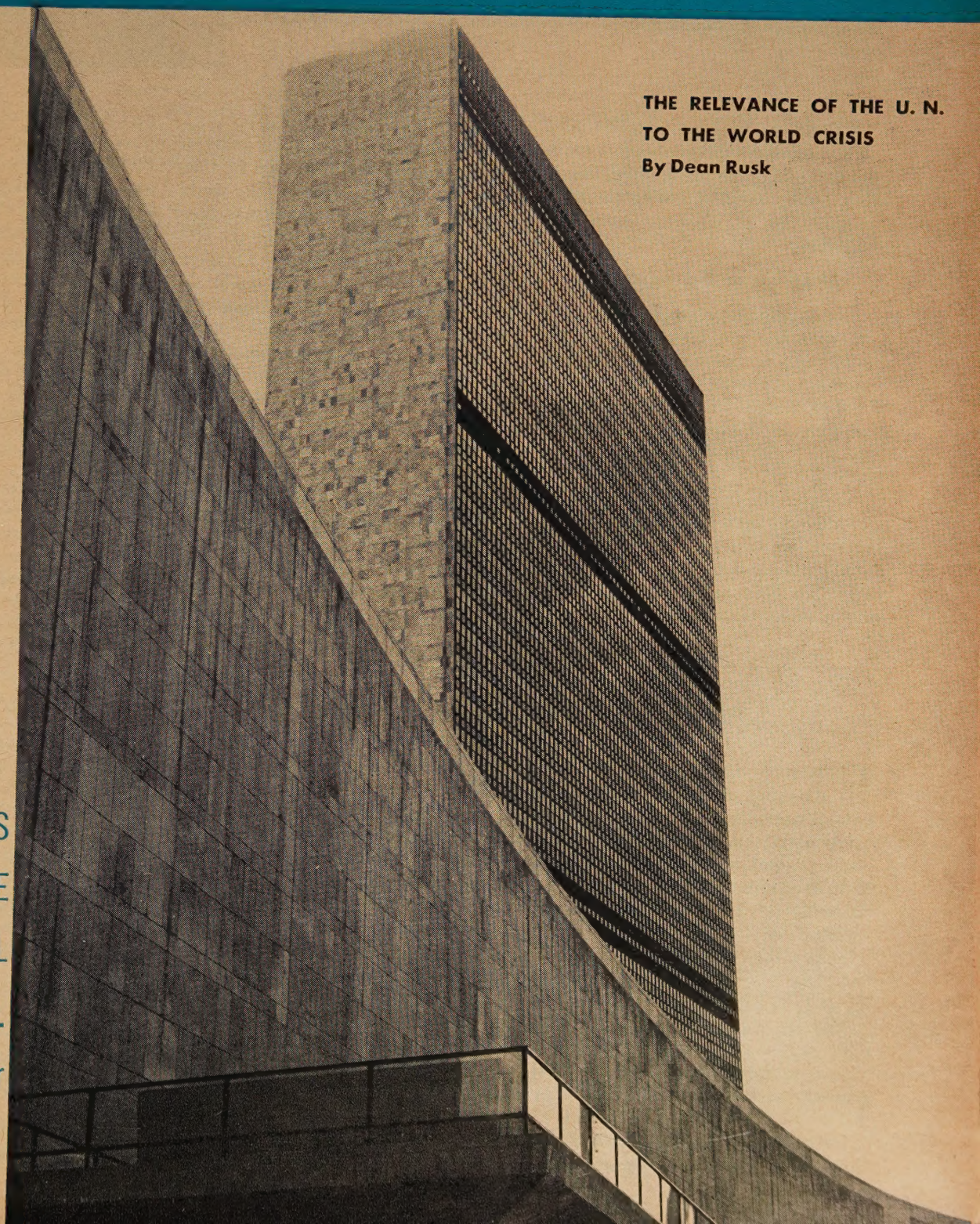

THE RELEVANCE OF THE U. N. TO THE WORLD CRISIS
By Dean Rusk

THE REALITIES OF THE GOSPEL
By Samuel H. Miller

Across the President's Desk

WHEN you read this issue of *United Church Herald*, representatives of the United Church of Christ will be in New Delhi, India, attending the third assembly of the World Council of Churches.

Progress or Retrogression

It is easy for some people as they look out upon the world and in upon the church to become discouraged and sometimes even disheartened about what they regard as the slow progress being made in establishing the "good" and the "true" in the midst of a world such as ours.

We view life from day to day and we see little of what we would call progress. In fact, we sometimes see that which would indicate that, instead of progress, there has been retrogression. And we say to ourselves, even if we do not utter it: "What is the world coming to?"

Now I would not like to be guilty of causing anyone to fail to take into account the facts as they are. The world situation is dark; the church too often seems to be impotent to bring the will of God to bear upon life; the Kingdom tarries long. Looking at the world objectively, we cannot dodge these conclusions.

When we take a longer view of what is happening in the world, there are nevertheless many signs of great encouragement. The World Council of Churches and the vigor with which it is attacking many of the problems of our day is one portent of great hope.

Thirteen years ago this last summer representatives of the world's Protestant and Eastern Orthodox churches met for the first assembly in Amsterdam.

I shall never forget with what expectation, and also with what trepidation, most of the delegates approached that first meeting. So much was at stake and so many things might go wrong! But as Bishop Otto K. Dibelius said in his closing address at that first assembly: "*Der Heilige Geist ist hier!*" (The Holy Spirit is here.)

From that small beginning the World Council has grown in membership, in stature, in hope and usefulness, until we not only take the council for granted but we even take for granted the great mission it performs in the world!

Giant Step Forward

Thirteen years is a very short time when we measure the span of the ages. One of the marks of advance that has been made in these thirteen years is this World Council of Churches.

As I made my final plans before leaving the United States to go to New Delhi with our United Church of Christ delegation, I had no other expectation but that this third assembly would mark another "giant" step forward toward Christian unity and influence.

As you read the welter of press reports from all over the world in the next few weeks, I trust that you will be on the lookout for news of the assembly from New Delhi. *United Church Herald* will publish articles by several delegates. Meanwhile, will you continue to pray for and support the World Council of Churches, as the World Council seeks to minister in Christ's name to the world?

Ben M. Herbster

Dr. Herbster is president of the United Church of Christ. Photo by Harry Carlson.

Prayer for World Council Assembly

ETERNAL God, the Father from whom the whole family in heaven and earth is named, who art gathering out of every nation one people in Christ, we remember before thee those from many lands and races who this day meet at the Assembly of the World Council of Churches in New Delhi.

As now they meet with one accord in one place may the grace and power of thy Holy Spirit be with them.

May He who is the true light be the light of their worship and their decisions, to the end that in their witness and service and unity thy people may glorify thy name in the whole world.

We remember before thee all the churches represented at New Delhi, our own communion and our partners in obedience.

As we are drawn together in prayer for those who represent us there, so may we be drawn by Christ into greater unity with one another, and by his grace become more faithful witnesses to that Light that is for the healing of the nations and the redemption of the world.

With thy holy church throughout the world, and with the whole company of thy saints, we offer thee the worship and service of this congregation. Keep us constant in the fellowship of thy family, and faithful in our calling as ambassadors of Christ, until all the ends of the earth shall see thy salvation; through Jesus Christ our Lord. Amen.

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COVER STORY: The United Nations is in crisis. Its existence, however, has been threatened from its inception by the contradiction between national sovereignty and international order and organization.

But "with all its inadequacies and imperfections," declared a pastoral letter of the bishops of the Protestant Episcopal Church, "we believe that Christians are called to give their fullest support to the United Nations and let its servants with their awful responsibility be steadily in our prayers and the order it stands for be clear in our minds."

We commend to our readers the balanced statement on the capabilities of the United Nations by Secretary Dean Rusk (page 4). Photo by Three Lions.

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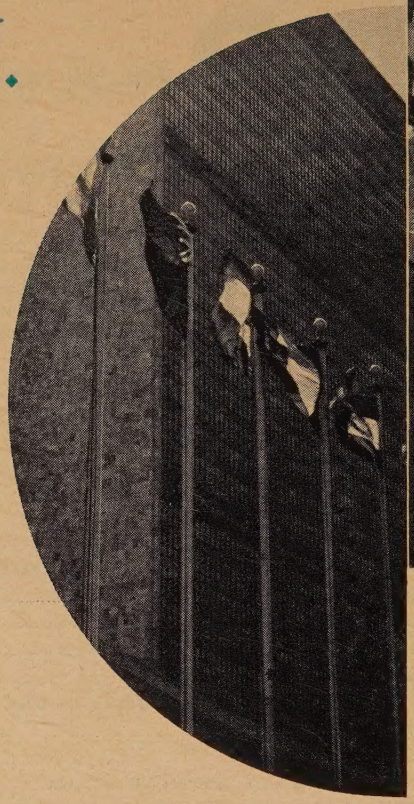
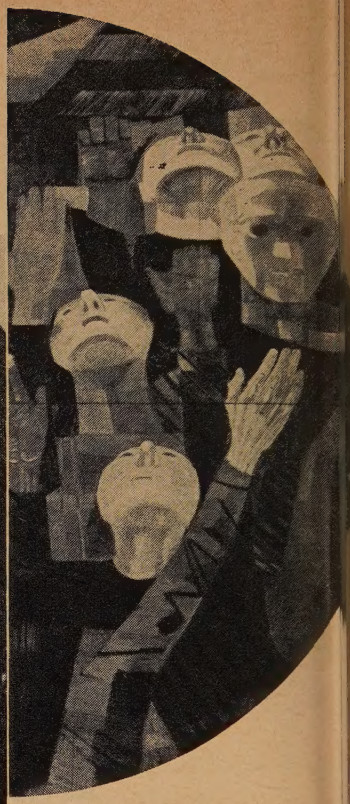
The relevance of the U.N.





...to th

DEAN RUSK

SECRETARY OF STATE

I HAPPENED to be present at the organization of the United Nations in San Francisco more than sixteen years ago. Last month I was with it in New York during the crisis brought on by the tragic death of that hero of peace Dag Hammarskjöld.

The story of the United Nations during the intervening years tells us a great deal about the world in which we live. It also enables us to appraise realistically the present capabilities of the organization. I think we should be quite clear about what the United Nations can do and cannot do, what it is and what it is not.

Obviously the United Nations has not fulfilled the hopes of some of its most devoted advocates in 1945. But it is more than a debating society, although debate, even when it does not lead to action, may serve as a safety valve for national passions and helps to clarify issues. We must recognize also that many of the problems put before the United Nations are extremely difficult; they go there because they have not been solved somewhere else.

The United Nations has not banished war. But it has reduced and averted threats to peace—in Iran, Greece, Palestine, Suez, Lebanon and the Congo.

The United Nations has not created unity in a divided world. But it has organized concerts of nations to do together the things upon which they can agree.

Bridge Between Nations

The United Nations has not bridged the gap between the world of coercion and the world of free choice. But it provides a bridge between the northern hemisphere and the southern hemisphere, where most of the new nations are found and where most of the peoples of the non-Communist world are struggling to throw off their burden of poverty. The United Nations has not ushered in the millennium. But it has laid the foundations for a world community, through a wide range of international institutions. Some, such as the World Bank and the International Monetary Fund, have grown into powerful, mature organizations; others are still finding their way.

Some do such undramatic but important tasks as working out common technical definitions and allocating frequencies for radio transmission. Some have such dramatically humanitarian tasks as the elimination of malaria and the inoculation of millions of children against the disfiguring and crippling disease of yaws. Others are pioneering in new fields, such as planning a world system of weather reporting. Over the years the United Nations has created the framework for doing more and more of the world's business on the basis of voluntary cooperation among sovereign states.

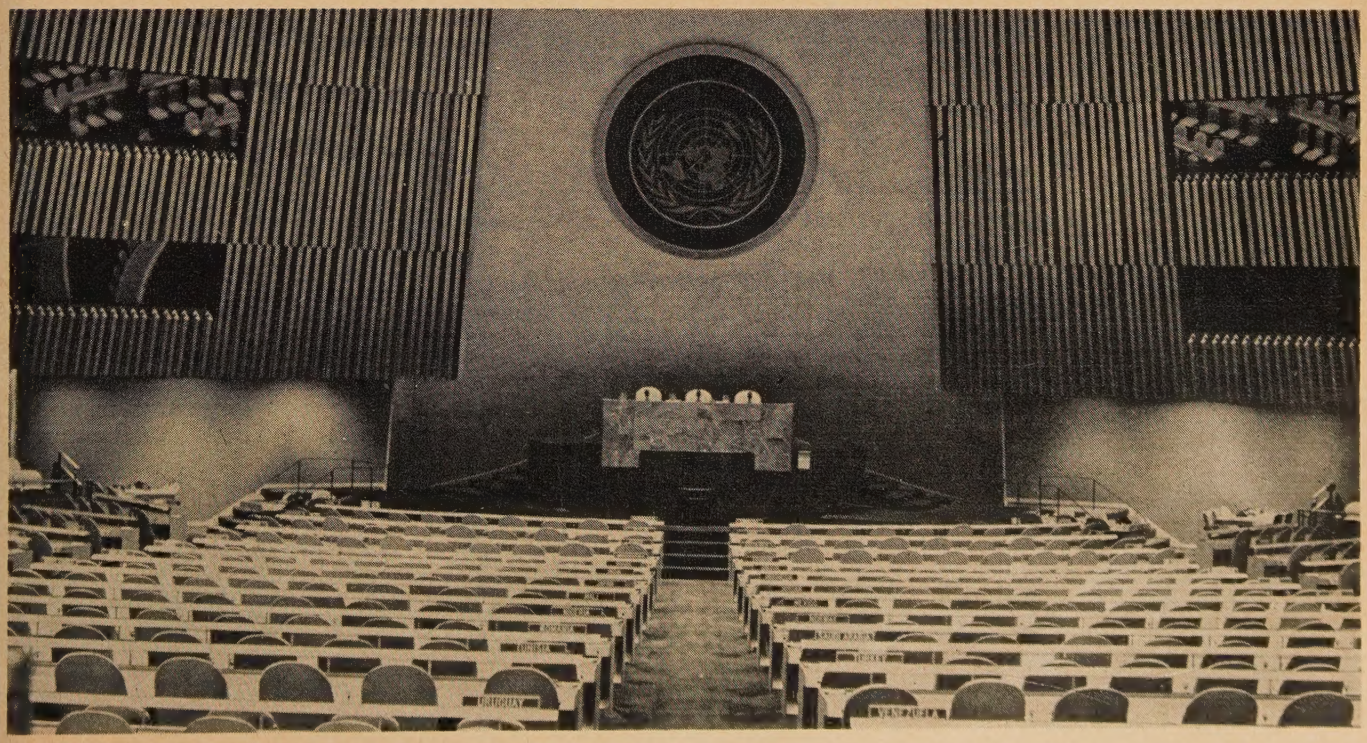
Within this family of United Nations organizations the United States cooperates with most of the non-Communist

Photos by courtesy of Three Lions, New York.

The election of U Thant of Burma as Acting Secretary General of the U.N. ended the seven-week crisis of leadership that threatened the U.N.'s influence as an effective force for world order. We believe U Thant will prove to be a vigorous chief executive. He believes in a strong U.N., subservient to no government. On these pages, the U.S. Secretary of State Dean Rusk outlines the capabilities and tasks of the U. N., the only semblance of world organization we possess today. avm

orld crisis

One hundred and three nations now have seats in the United Nations General Assembly, which meets in this great auditorium whose walls slope inward creating a feeling of intimacy as well as vastness.



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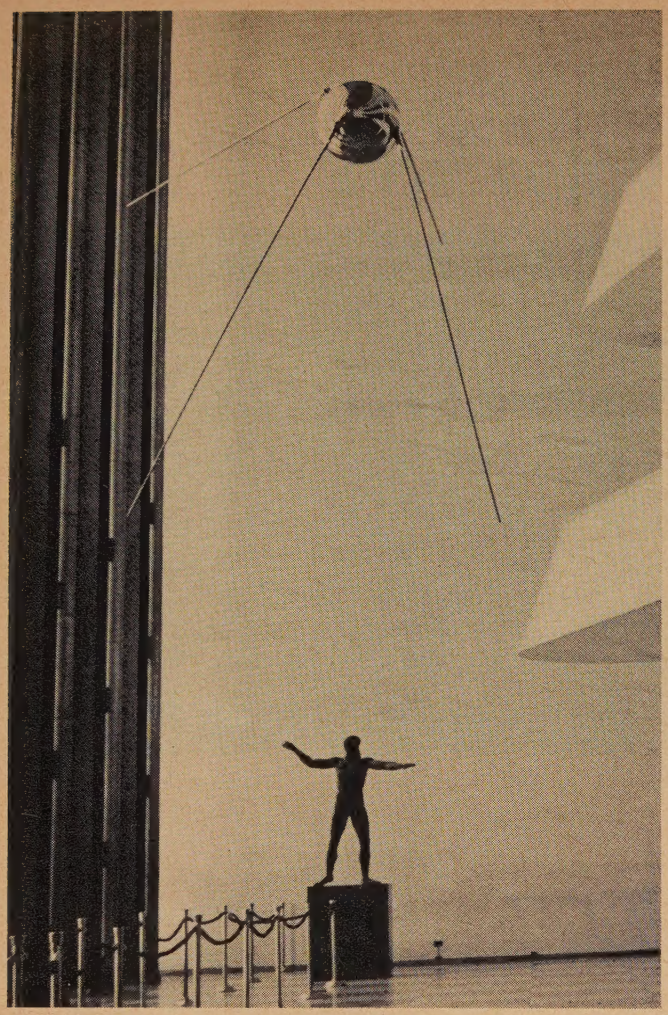
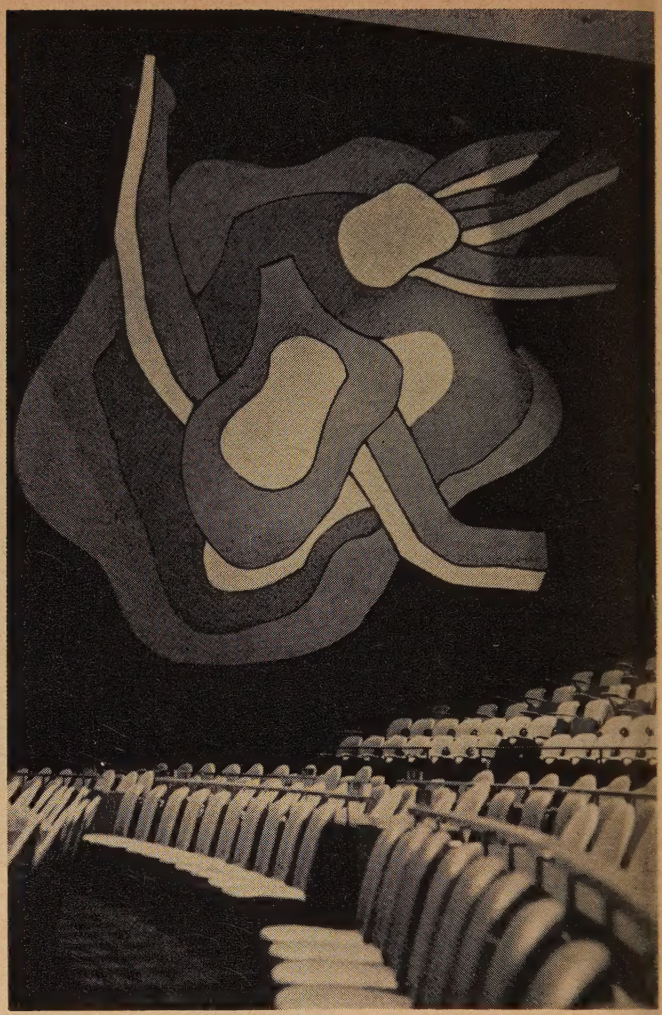


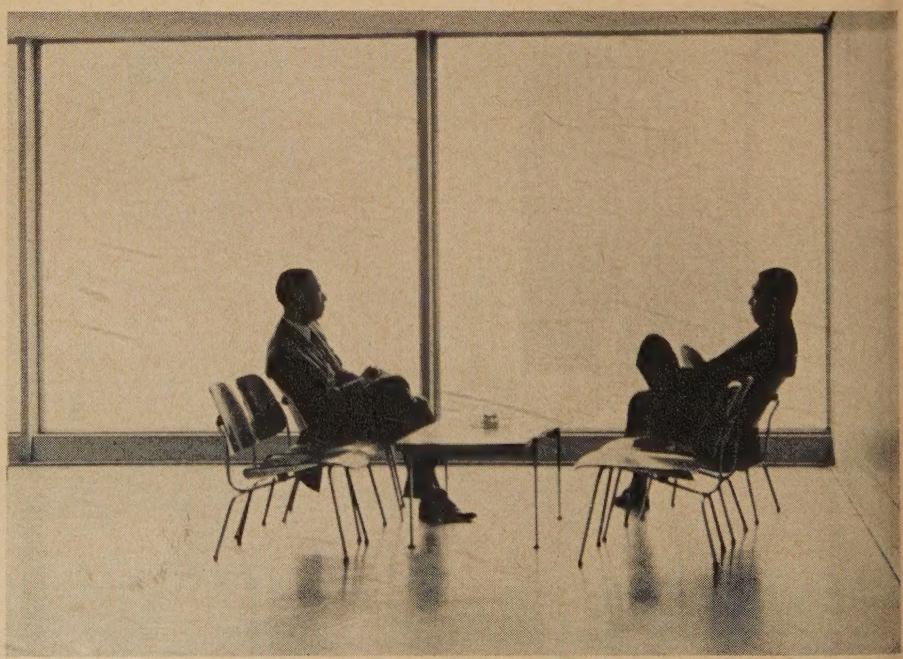
In vast U.N. lobby is a statue presented by Greek Government and over it a replica of first Sputnik given by the U.S.S.R.



Freedom of form characterizes this mural by French artist Fernand Leger, which adorns the General Assembly's walls.

world—despite Soviet obstruction, despite the veto, despite threats to peace, despite severe budgetary problems, despite the passion of such subjects as colonialism, despite the inexperience of new members and the inertia of old ones, and despite the inclination of us all to look upon our own views with parochial attachment.

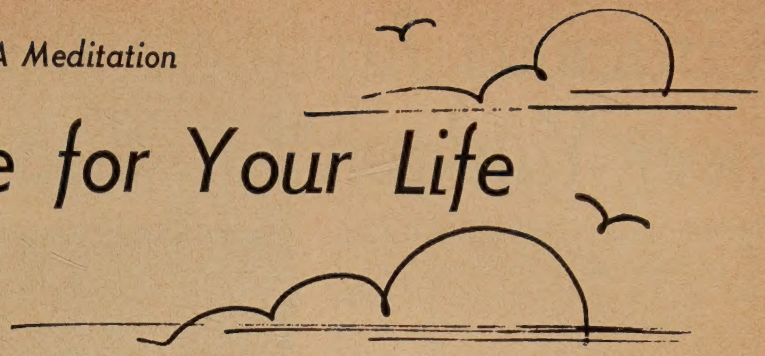
The United Nations is the symbol and the primary substance of the kind of world that the United States seeks to build. Its charter contains an expression of our deepest ideals. We are committed firmly to supporting and strengthening the United Nations. We earnestly wish to extend its writ, its influence, its capacity to act. We look forward to a time when the Soviet Union will join the United Nations in spirit, as well as in name, when it, too, will abide by the principles of the Charter and cooperate in strengthening the great international organization and its agencies.



Many of the delicate diplomatic negotiations taking place at the United Nations go on behind the scenes as delegates meet for "off-the-record" conversations.

A Meditation

A Purpose for Your Life



JAMES GORDON GILKEY

THIS meditation deals with a religious belief that is held secretly by many people. I hold it, I imagine most of you do. We seldom mention it in public, but it is deeply implanted within our minds and exerts a profound influence upon us.

It is the belief that God has a purpose for our lives, that as day by day we do our work we somehow fulfill a divine plan. You say you have never known anyone who held this belief? Then let me tell you about two of my friends, each a layman.

Supremely Happy

The first man was a social worker. For years he served as a parole officer and in that capacity helped numberless problem boys. One day he sent me this unusual letter about himself and his work: "When I was in my thirties I happened to see a parole officer walking away from a police station with a boy who had been placed in his charge. Instantly these words seemed to come to me as clearly as if someone had spoken them: 'There is the work you ought to be doing. Take a job with problem boys! Take it even though the pay is small.' Presently I applied for work as a parole officer, and that is the work I have been doing ever since. I have been supremely happy in it. As I look back over the years I am sure this is the work God wanted me to do. I think he prepared me for it and then when the right moment came deliberately led me into it."

The other man I mention had a different background and a personality different in type. This second man spent his years in the business world and once told me he considered himself "not a very religious person." In his later years he became ill, grew slowly but steadily worse, finally came to the very door of death. Then, and to everyone's surprise, he suddenly began to get well. Presently he was able to live normally again and resume some of his business activities. One day when we were talking he suddenly made a surprising statement. Speaking with obvious sincerity he said: "I think God had a part in my recovery. I think there is something he wants me to do during the years unexpectedly given me." That in essence is the same belief the social worker held—the belief in a divine purpose secretly enfolding one's life. The effect such a belief exerts on the person who holds it? We often sing:

He leadeth me, O blessed thought!
O words with heavenly comfort fraught!
Whate'er I do, where'er I be,
Still 'tis God's hand that leadeth me . . .

Now suppose you wish you had that faith: how can you get it? How can you get it when (to speak frankly) you are an ordinary individual without distinctions of any kind? How, under those circumstances, can you win the conviction that God has a purpose for your life? Those are the questions, the profound and moving questions, that I shall try to answer.

If you want to gain the belief that God has a purpose for your life, begin by dropping from your mind the old beliefs about predestination, foreordination, fatalism, rigid and detailed divine planning. At that point in your thinking make a fresh start. Do it by holding in your mind three new and essentially modern ideas.

The first is this: "God takes each of us as he finds us and where he finds us, and then shapes his purpose for our lives." What do I mean when I say, "God takes each of us as he finds us and where he finds us"? If you think carefully you will perceive that before we were born each of us was the product of a blind and complex growth process. It gave us a certain physical body and a certain inheritance—the mingled abilities and disabilities of a certain set of human forebears. Then presently, after we were born, equally significant and equally blind social pressures began falling on us. Some were exerted by our families, some by our communities, some by the era in history in which we chanced to live. Under their impact we learned a certain language, adopted a certain set of attitudes and habits, accepted a certain form of religion.

Alternative Theory

Then, as our later years arrived, still further influences impinged upon our lives. Some came from the individuals with whom we were in constant contact, some from the institutions in our particular community, some from the lifework we had chosen or found forced upon us.

Had God arranged this incredibly complex pattern in advance? Had he selected even our inheritance and handed it to us? That I can never believe. I doubt if you can believe it. To me, and I think to you, an alternative theory seems more convincing. It is that God takes us as he finds us and where he finds us, and then—accepting the personality the blind growth process had given us before birth, and the career circumstances had compelled us to follow during our later years—shapes his purpose for our lives.

Maybe a picture, an admittedly fanciful one, will make this new theory plain. There on a hill is a great cathedral. Each morning the rising sun strikes the huge window in the eastern transept and shines through the numberless pieces of glass there. Those pieces vary of course in color, shape and texture. Some unfortunately have original defects, and others were chipped by careless glaziers when they were fitted into place. But the sun streams impartially through them all, creating on the gray floor of the

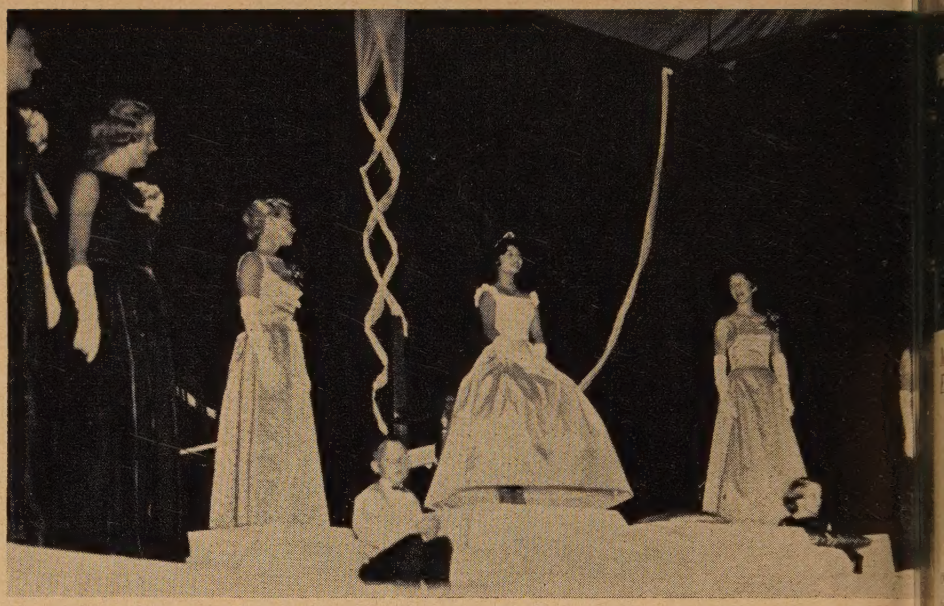
(Continued on page 31)

Dr. Gilkey is the distinguished minister emeritus of South Congregational Church in Springfield, Mass., and the author of many books.

Gracious Japanese student reigns over Yankton's homecoming celebration

If you strike a match on a dark night, its flame can be seen from three to five miles away. If you smile at another human being, the light and warmth you generate may be felt around the world.

Students at Yankton College, a co-educational, church-related, liberal-arts college in Yankton, S. D., are particularly susceptible to warm, friendly people. This year they demonstrated they know the meaning of leadership and charm by electing Satoko Ito, a pretty, petite, senior psychology major from Toyonaka, Japan, Miss Pioneer, homecoming queen at Yankton College.



Satoko Ito, pretty and intelligent senior from Japan, was crowned Miss Pioneer of 1961 at Yankton College and reigned as queen of homecoming week festivities.

Lasting Effects

Toko's story is a perfect example of the lasting effects that can be obtained in human relations when you are considerate of other people, when you are interested enough to listen with sympathy and understanding to the viewpoint of someone else. Miss Ito has been busy brightening more than a few corners during her three-years' stay in the United States.

The daughter of banker Matsaru Ito and his wife, Toko was born in Ikeda, a city of 80,000 people and one of the so-called "satellite cities" of Osaka. After six years of elementary school in Ikeda, Toko took a competitive examination to enter the junior-high-school department of Kobe College, one of Japan's outstanding schools for girls. She was successful in her examination and attended this mission school through her junior and senior-high-school years.

Because Kobe College is a Congregational Christian church-related institution, Toko became acquainted with Christianity and began attending church. When she was 15 she became a convert to Christianity and is now a member of Takarazuka Church, which is affiliated with the United Church of Christ in Japan.

In 1959 Toko was a freshman at Kobe College. Her English professor, Angie Crew, an American Board missionary and one of the first American civilians to work and live in Japan after World War II, had heard that the South Dakota Pilgrim Fellowship, the youth organization of the Congregational Christian churches, wanted to sponsor the education of a Japanese student at Yankton College. Feeling that Toko was a student who would greatly benefit from continuing her education in the United States, Miss Crew began a three-way correspondence with Dr. Bryant Drake, secretary for Campus Christian Life of the Congregational Christian churches, and the Rev. Hubert Bahr, assistant superintendent of the South Dakota Congregational Conference. As a result Toko came to the United States and to Yankton College.

The Japanese have a saying that goes something like this: "A frog living in a well can never know the sea." Satoko Ito first got acquainted with the world around her by reading. Her contacts with literature filled her with a longing to see the world, to meet people from other nations and cultural backgrounds, to know the high-banked clouds above mountains other than those of her native land.

In September 1959 Toko found herself aboard the U.S.S. President Cleveland in a contingent of 250 Japanese students bound for various colleges and universities in the United States. It was on the President Cleveland that Toko began making new friends—for herself and her country. With no acquaintances on the ship, Toko was understandably lonely and predictably willing to talk with anyone she met. On her daily tours about the decks she noticed a woman who sat in her deck chair and stared silently at the sea. Thinking that the woman could possibly use a little cheering up, Toko tried to engage her in conversation but was frostily disregarded. Undaunted, Toko tried again and this time succeeded in talking with the woman.

Rare Humanity

The aloof woman voyager was a native of the Philippine Islands. During the war she had had to watch while her husband was executed by Japanese soldiers, and the experience left her with a deep-seated hatred of all Japanese people. Knowing that soldiers of all countries have much to answer for, Toko did her best to win the woman over. It is no small tribute to her rare humanity that she and the Filipino woman were good friends by the time the President Cleveland docked in San Francisco.

Continuing her trip to Yankton College by bus, Toko found the rolling hills, the lonely prairies, the endless fields of

Photos by courtesy of Ray Ripton, director of public relations, Yankton College.

Miss Ito and her court greeting alumni at a reception: (l to r) Marilyn Van Epps, Carol Hendrick, Ann Seim, Willard Acers, Miss Ito, Mrs. de Laubenfels.

Portrait of the Month

corn vastly different from the neatly terraced hillsides of Japan. Met at the bus station by a group of Yankton College students, Toko was a little awed, a little bewildered, but ready for anything. In classes she had some difficulty getting used to the way American students went about the business of learning. There seemed to be more give-and-take between professor and student, and students appeared to listen to their instructors with more rapt attention than had Japanese students. "In Japan," Toko says, "students have very little conception of what it means to be silent in class."

Academic Achievement

The strangeness of American customs did little to change Toko's unusual capacity for being at home wherever she goes. Her good study habits and her enormous appetite for reading enabled her to make the dean's list for outstanding academic achievement. She quickly fitted into the pattern of college life in the United States with its clubs and activities of infinite variety, its football games and dances.

At Yankton College Toko met students from every section of the United States as well as exchange students from Greece, Turkey, Hungary and other foreign countries. She added her lilting soprano voice to the college concert choir, joined the Aristonians (women students' social group), was elected vice president of the International Club and president of the campus Y.W.C.A. Along the way she continued to make friends wherever and whenever possible.

Satoko Ito's election as Miss Pioneer of Yankton College was no accident. Students there have taken her to their hearts and she has returned their affection. Toko's best friend in this country, Doris Hartz, a Yankton College graduate of the Class of 1961 and last year's Miss Pioneer, drove 600 miles from her elementary-school teaching job in Valparaiso, Ind., to be with Toko during the homecoming weekend. Toko is hoping to have Doris as a summer guest in her home when she returns to Japan after graduation this June.

Among Toko's best friends at Yankton this year are Marilyn Van Epps, a junior from Denver, Colo., and Carol Hendrick, another junior from Milbank, S. D. "With them," says Toko, "I never feel that I am a Japanese girl and they are American girls. They make me feel completely at ease in the United States, for they know that people are people the world over."

In turn, Marilyn and Carol find Toko a delightful companion. Marilyn calls her "a wonderful roommate and a dear friend who makes it easy for a person to know and love her." Carol thinks Toko "one of the few people who really know how to give of themselves."

Toko is grateful for her years at Yankton College and also for the two summers she spent as a missionary representative and dining-room hostess at Placerville, a Congregational Christian youth camp near Rapid City in South Dakota's Black Hills region. "Each week, as a different group of young people came in, I had opportunities to talk about different aspects of my country and about what it means to be a Christian in Japan. Along with these talks, I had the chance to live side by side with young people as a counselor. I worked and played with them as one of the campers," Toko recalls.

Humane Understanding

At Placerville, close to Dakota's towering mountains—which reminded her very much of Japan—she found a home away from home and much enjoyment in hiking, swimming and sketching. She calls the Rev. Hubert Bahr, who takes charge of the Placerville camp each summer and had much to do with Toko's coming to the United States, her "American father." She thinks that Mr. Bahr has the unusual ability to talk to young people as his equals.

After graduation, Toko will return to her home and family in Japan. Having spent three years in this country, she is anxious to see her mother and father, her 20-year-old brother Seiji—now a law student at Tokyo University—and her 16-year-old sister Yoshiko, a student in the high-school division of Kobe College. Toko would like to return to the United States for graduate study and then follow a career in teaching, religious education or social case work.

One thing is certain about Satoko Ito: wherever she goes she will bring the gifts of humane understanding and an open, inquiring mind—qualities difficult to find in a confused world. She has traveled beyond the well of self-concern; she has seen that the sea of humanity has a friendly, pacific aspect, if only one looks at it from the right perspective.

Satoko Ito, and others like her, are the answer to people who think that they, as individuals, are powerless to do anything about changing world conditions. As she put it in accepting the honor of being Miss Pioneer of 1961 at Yankton College: "When I return to Japan, I can take back not only an education, but love and understanding. World peace cannot come true without this mutual love, for world peace begins in the hearts of all men."

The crisis facing the Protestant

ROY PEARSON

THE STATISTICAL facts about one of the latest crises for the Protestant churches are already well known. There has been a sharp decline in the enrollment of the schools responsible for the training of ministers. During the past year the drop has amounted to 5.3 per cent, or 1,125 fewer students than the total of 20,364 in 1959. One estimate warns that by 1975 North American Protestant churches will face a shortage of up to 50,000 clergymen.

To be sure, the problem is not confined to the Protestant seminaries. Jewish seminary enrollments are reported to be "faltering" and although the major Roman Catholic seminaries appear to be somewhat better off, the increase in those entering priestly and other religious vocations does not match the rise in the Catholic population.*

But the fact that misery has company does not make it less important that a search be instituted for its causes. It will be some time before we can be sure whether the current decline in seminary enrollments is a temporary dip or part of a trend. It will also be some time before the causes of the smaller enrollments can be seen with unquestionable clarity. Nevertheless it is not too soon to start the task of speculation, and I submit four factors that seem to me to be the most likely candidates for the role of the villain.

First, the increasing attraction of the physical sciences. This attraction is partly their promise of reward and partly their opportunity to be useful. Few young men and women can wholly escape the allurement of a scientific career simply in terms of its power to provide them with money and its consequent benefits. According to the best information available to the layman in science, the demand for scientists far exceeds the supply and the college student looking for a vocation in which his talents are apt to be paid for in the manner he thinks they deserve could do worse than choose a life in the service of science.

But the rewards of a scientific career are not merely in security, comfort and power. Probably even more important in the minds of most college students is the reward of excitement. As far as many of them can see, it is in the area of science that most of the thrilling developments of our time are taking place —and one need only recall the circumstances surrounding our first human flight into space to sympathize with this assumption. It is the scientists who are the modern heroes.

Yet the attraction of the physical sciences is more than their promise of reward: it is partly their opportunity to be useful. "Perhaps 'waiting' is the attitude of our age," one college student said recently. "Then there comes the obvious question: what are we waiting for? . . . I guess one thing that bothers us all is that there is no great issue we feel we can personally come to grips with. . . . We need a purpose. I mean a purpose other than a search for security, or getting that $18,000-a-year job and being content for the rest of your life."

To many a college student, science offers an escape from the intolerable cage of frustration. The purpose he finds in science may not wholly satisfy him, but at least it is a purpose. Here is a way by which he can make some actual contribution to the common human drama—perhaps through the provision of weapons for the defense of his country, perhaps through finding a cure for some stubborn disease, perhaps only through the improvement of gadgets to increase man's comfort.

It is easy to point out that the most significant aspects of man's life are not susceptible to the manipulation of the physical sciences. It is much harder, however, to present the average college student with an alternative in the ministry that, in these particular times, will seem as immediately rewarding and as obviously relevant as the task of the scientist. And the swelling ranks of science do much to explain the diminishing enrollments in the seminaries.

Second, the failure of the church to understand itself and its purpose. Not long ago I heard a seminary student speak frankly about some of his own dilemmas in a sermon delivered in the seminary chapel. Like other seminarians he had been spending his weekends in a field-work assignment in one of the local churches. The purpose of the field work had been to relate the academic disciplines to the day-by-day life of the church and to kindle the student's devotion to the ministry. But the field work was not working. "Our field work," he said, "is making us sure that whatever else we do, we don't want to serve in the parish ministry."

One of the most disturbing developments on the seminary campuses is the growing number of students who want to be ministers but not ministers of churches. They want to be teachers of religion or they want to be military chaplains or ministers in prisons, hospitals or industry. The leadership of the parish church has become so repugnant to many of them that rather than engage in it, they will repudiate all forms of ministry.

Discuss the matter with such a student and you are certain to encounter the word "irrelevance." The churches are pillars of the *status quo.* They are associations of nice old ladies of both sexes who don't believe in smoking, drinking or fornication. But the churches are completely irrelevant both to the radical Christian gospel and to the actual condition of contemporary man. Most members of churches do not know what the church is meant to be. They have no conception of the church's proper mission and they have made no commitment to the church's purpose.

One suspects that similar comments were made about the church of the first century but one knows, too, that the criticisms of the modern church are not wholly wide of the mark. Furthermore, the awareness of the church's weakness is not confined to the seminaries. It is common knowledge on the college campuses; high-school students are not too young to be repelled by it; and in the choice of a student's vocation it plays a larger part than many ministers have thought. The alert young man or woman today has no desire to become the cus-

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Dr. Pearson is Dean of Andover Newton Theological School in Newton Centre, Mass.

hurches of the U. S. in our time

todian of either a tomb or a museum. He does not even want to become the executive secretary of a middle-class club or the man-of-all-work in an ethical culture society.

Third, the confusion of the baby with the bath. By this I mean the unwarranted confusion of the church with the churches or of a particular church with all churches. The failures of the churches cannot be denied nor should they be excused. There is no escape from the fact that they exert a powerful influence in keeping young people from their service. But the smaller enrollments in the seminaries can be traced with equal certainty to the ancient process of throwing out the baby with the bath—lumping all churches together, making no attempt to separate the good from the bad, overlooking the gospel's unavoidable need for some form of association for its life and proclamation, and condemning the whole for the sins of some of its parts.

Some criticism of this kind comes, as might be expected, from outside the church, but one of the strangest facts about the church today is the perverseness with which the church saps its own strength, aids its own enemies and seeks its own life. To state the case bluntly, one of the reasons why the church is not attracting able young men and women to its ministry is that the church itself is telling them it does not deserve their service.

When I use the words "the church" in this context, I refer not to the whole of the church but to some of the church's members—in this instance, some of its most prominent spokesmen. The church owes a great debt to the modern prophets in its midst who have turned their prophetic wrath upon the church itself and had no mercy for its sins, but the beneficial results of this criticism are fast being smothered by tragic consequences. Intoxicated by their own oratory, some of the prophets have lost their sense of responsibility, condemned the saint with the sinner and begotten a brood of disciples whose only hope of glory lies in being less responsible than their masters. The most common offenders of this kind are probably professors on college and seminary campuses, college and seminary students, and the younger clergy of the churches. But the weapon they forge often proves irresistibly attractive to disgruntled church members who need excuses for the coldness of their own commitment. The young person considering the ministry usually finds no scarcity of other reasons to turn away from it, and the testimony of the church's own members is frequently enough to tip the balance wholly toward a different vocation. The young person wants to spend his life but he has no wish to waste it; he is willing to be a martyr but not a fool.

Fourth, the mood of contemporary theology. Perhaps a better term than "mood" would be "frame of mind" or "obsession" or even "fashion." But whatever term is used, the temper of modern theology is not conducive to urgency about the parish ministry.

If the devil needs another reason for mirth, he could doubtless find it in the observation of theologians who begin by exalting the truth and end by convincing their disciples either that truth does not exist or that it does not matter. We stress the function of symbols in the hope of probing beyond the symbols to the objective realities being symbolized, but the result of our struggle is not encounter with the God whose existence does not depend on our symbols: it is the creation of a world peopled only by our symbols.

We demythologize the gospel because we want to know the facts, but the product of our demythologizing is not the kind of certainty we sought: it is only certainty that the facts are uncertain. We magnify the secular prophets because they see the truth so clearly, but the effect of their magnification is not an undistorted image of the truth; it is rather a deepening of our suspicion that the truth is not worth finding.

What is happening in much of modern theology is a bloodletting operation. It is a reversal of the Incarnation, a reversal where reality is found only in abstractions and where abstractions have meaning in no world save that which the theologian himself has created. God, who is more than a person, is degraded to less. The historical Jesus becomes both unknowable and irrelevant. Prayer is futile. Immortality is unthinkable. Evangelism is absurd and even indecent.

That such is not the mood of all current theology is obvious, but that it pervades large areas of it seems equally clear. That the teaching of the contemporary masters has often been perverted by their disciples cannot be denied, but some of the masters have gone even further in this direction than some of their most ardent followers have thought. That many of the insights of modern theology are wholly sound and badly needed is simple fact, but they are often held so close that their stature is exaggerated.

My principal point, however, is that whatever other services theologians may be rendering the church today, they are frequently not helping the recruitment of its ministers. Their victories in making Christian theology respectable in a non-Christian environment have been matched by failures in making it pertinent to the life of the churches. Perhaps it is inevitable that the former certainties should be lost, but the fact is that in many of the current theological formulations they are lost and that their repudiation destroys many of the influences that once drew men to the ministry.

That God could be met and known, that he had a personal concern for every human life, that his revelation in Christ was eternally distinctive, that the church was the chosen instrument of his will, that ministers were called to speak for him a word he spoke to them—it is hard to find the ground for these convictions in much modern theology, and their absence is one of the reasons for the smaller enrollments in the seminaries.

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*This problem is not limited to seminaries. Connecticut's general hospitals, for example, have been able to fill only ninety-four of their 217 approved internships with graduates of American medical schools. And figures for the nation show that only 6,637 American medical-school graduates were available to fill 12,686 internships throughout the country this year.

GERALD J. JUD

From Inside the Flame

It was raining and I was glad that there was a shelter in which to wait for the bus. Three derelicts were there, dejected, staring at the ground. I slumped down beside them and stared at the ground, too. I was one with them. For the first time in my life I felt such men were my brothers, for I now knew the feel of despair. For the first time I knew what it meant to go from day to day without joy.

Hope in Despair

Esther, my wife and dearest friend, was dead and because she was, I was half dead. I walk in a valley full of hazards and dark enemies. All around me are the icy peaks of grief. I feel a kinship with the derelict. Yet in my despair I know hope, for I have the promise that I am not alone and that He who shares my grief will lead me through this lonesome valley.

Esther and I lived in the warmth of each other's love and in the sunshine of the love of God. I saw her first in March of 1944 at Yale University Divinity School. She was in her senior year and I was doing graduate work. Not long after that we met, were married and began seventeen years of a glorious pilgrimage. Together we found and celebrated the meanings of life and through our love called each other into being.

We served churches in West Haven, Conn., and Worcester, Mass., with joy and love and knew the happiness of being loved and trusted by people. We sought to live our lives within the context of the gospel of Jesus Christ and with a due awareness of God's providence and grace. We were no strangers to sorrow but we knew that together we were strong. We went to our friends with joy to share our joy.

Objectively and in some real sense experientially we knew the tragedy and agony in the world. But in retrospect I now discern that while we threw lifelines to others in troubled waters, our own bark sailed essentially on a pleasant sea. God in his grace granted us three children, the fruit of our love and the love of God. And all five of us sang and danced, laughed, worshiped, studied, prayed and declared life to be good, for it was good.

"Take hold of something, for I have bad news for you." These were the words of a doctor telephoning from an emergency room in the New Haven Hospital. It was the Fourth of July and I had been called away from a luncheon table at General Synod in Philadelphia. "Your wife," he said, "has died in a sailboat accident in Long Island Sound."

The sunshine disappeared. Now came the earthquake, the rain and flood, and the wind beat upon the house of my soul. "Pray for me," was all that I managed to say to the friend by my side. The worst had happened. From that time to this I have walked in a strange world. And from the beginning I have known that as Esther and I together found meaning in joy so also now I must find meaning in sorrow.

For almost five months now I have been doing the work of grief. And it is rightly called work. For five months, night and day, every waking hour of every day, my mind has struggled with the fact that the worst has happened.

Search for Meaning

My mind is like a ferret scurrying into every hole of experience, searching, searching for meaning in what still appears to be nonsense. A woman of remarkable loveliness and great gifts, with outstanding potential for service, at the peak of health and brimful of joy, dead!

I hunger and thirst after meaning, and have found some, but only some. It is for this reason I write now, for I must share with you some insight into this hell in which I walk. I must share with you that in which now I find my comfort. If you too love, you too take the risk of suffering in ratio to your love. Perhaps this record of my struggle may strengthen and prepare you for yours. And I thereby may add some little meaning to Esther's death.

I know that I am dealing in mystery, yet my mind refuses to let it alone. I know that I cannot storm the gates of death, yet I try again and again. I know that I am earth-bound. My head accepts it but my heart says no. I try all kinds of tricks to keep her, to hold her although she is gone.

All kinds of questions throng my mind. Why? Why? Why? Is the mean-

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Dr. Jud is general secretary for evangelism of the United Church Board for Homeland Ministries.

"Take hold of something. I have bad news for you," said the doctor's voice on the telephone. The author's reaction to these words and his subsequent experiences are dramatically related in this first-person narrative.

ing of this tragedy that I will be drawn closer to God? Did I love her too much, make an idol of her? Is this God's blow to my pride? Is this the chastening of the Almighty? These and a thousand other questions beat at my brain day after day. And other people's answers are not mine. I must find my own.

Different View

Somehow my heart must catch up to my head. The ultimate truths of the gospel that Esther and I shared have not changed. But when one stands inside the flame, the view is different. Hundreds of times I stood with others beside but outside their fires. How changed now the perspective!

All the immediate values of my life orbited around Esther, and now that little system has had its day. The planets have ceased their motion and are dead around my feet. One by one they must re-enter the orbit of my life. I know that this will take time. My life's rebuilding will be a long and tortuous process. The world soon goes back to normal when tragedy strikes. Everything goes on as usual except for the person involved in the grief. He is left to sift through the ashes of a burned-downed house to find here and there mementos that bring both sting and balm.

The world of ideas is not enough—all the great ideas in the world and even the great principles of our faith do not soften the shattering emotional blow when one so dearly loved is dead. Even belief in God is not enough. Ideas must now be grasped in the context of suffering. God must be faced, heard, addressed and embraced in a new and strange valley of pilgrimage involving strife with new and strange dangers.

Now I know the difference between grief and sorrow. There are complicated definitions of grief. My definition is simple: grief is hell, the hell of separation from meaning. When a loved one dies, great and high meanings also for a time, die. Sorrow is tangential, grief is central. Sorrow is hurt and fellow-suffering; grief is threat, threat to one's value system and even to one's very existence. Grief is a process, which goes on night and day, and it takes time because the mind lets in only that amount of reality that it can bear. It is deeply personal, for every man's grief is unique in its particulars. The only experience of life that is in any way comparable to grieving is that of being in love. Love consumes the lover, dominates his every moment. So it is with grief.

Now that my wife who knew me is gone, only God knows me. Summer is gone, and amid the falling leaves I bow in deepening quietness before the mystery of that door through which Esther has passed. I am learning that because she knew me, I also knew myself.

Never before have I been so aware of the "beloved community." From the moment a brother in Christ put his arm around me to pray and with great tenderness took me to the airport for my lonely ride to New Haven, and through all the agonizing hours since, I have known that I have been upheld by a caring community. Family, friends, colleagues and neighbors have shown me kindnesses too numerous to mention.

Greatest Help

Like Job's friends who sat on the ash heap with him for seven days without uttering a word, my friends have sat with me in my grief. Both they and I have known the inadequacy of words. Those have been the greatest help to me who simply have let me talk and honestly express my feelings.

Eliphaz, Zophar, Bildad and Elihu have all been to see me, and I recognized them. Now I know why the *Book of Job*, without its prologue and epilogue, has endured as a magnificent expression of the stages of a religious man's grief. How useless is the accusation and advice to one who is deep in the mire of emotional fragmentation, and how healing can be the friend who simply sits and listens to the agony of soul!

Last summer I visited Carlsbad Caverns with my children. They were wide-eyed with amazement. But I in my grief felt as though I were wandering around in the caverns of hell alone. There are depth dimensions of feeling and thinking that can be shared only with God. My friends know I walk in hell and they know they cannot be with me in the lower depths. But when I emerge, there are my friends with warm and loving arms waiting. And so it has been that God's love has searched me out and comforted me through the words, prayers and deeds of my many devoted friends.

Never again will I hold on so tightly to this life. As the days have passed more light has come into my soul and the threats and dangers in this dark valley are gradually diminishing. Some old, immediate values are being reaffirmed, others redirected. The ultimate values that Esther and I shared have grown more powerful than they ever were before. Whose I am is now becoming more clear. Although I cannot penetrate the mystery, I belong to God.

Precious Memories

For me Esther was the very symbolization of the joy and wonder of this world and the focus of my great hunger to hold onto things in this world. She was not perfect. Although she tried, she did not succeed in loving everyone. She had her private sins. As a matter of fact these imperfections are now some of my most precious memories, for they are the priceless things about her that help keep her etched in my memory. It was these things that made her unique, made Esther Esther. She was not perfect but she was my wife whom I loved more than life. She was a remarkable, loving, growing person on pilgrimage. Now that she is gone I think I have learned from the inside a great lesson of life: this world that was never my permanent home is certainly not my home now. I hold it with a light grip. I have a sense of completeness, of fulfillment and of willingness to answer God's summons. I love the church no less and hold more heartily than ever before to the ultimate truths that Esther and I shared. I affirm my faith in the God of love, wonder and mystery, the God of our Lord Jesus Christ who has raised Esther and will raise me from the dead. I love my children more than ever before and feel more keenly my responsibility to them. My work is more important to me and I will seek to do it with integrity.

But the earthquake has set me at a new angle of viewing and some of my values have shifted. I live no longer with an eye to the far future but from day to day, trusting that God's grace will be sufficient. No doubt God will in time restore joy to me. But now I know, not with the hearing of the ear but with the seeing of the eye of the soul, that here

(Continued on page 22)

There is an urgency to Bible Sunday in 1961

LAST Christmas Radio Moscow "bombasted" the world. It declared: "We have turned the lights out in heaven so no man will put them on again. We are breaking the yoke of the gospel, the opium of the masses. Let us go forth and Christ will be relegated to mythology."

Marxist Outlay

Basically this bombast is absurd. But we had better not discount the extent to which the gospel of Marx is being pressed upon millions of people who never heard of the gospel of Christ. "The false claim learn to fend," said Isaiah long ago, according to a translation by Father Ronald Knox. But the absence of any other message of promise today is resulting in millions of minds being won over to the claims of Karl Marx.

Have we taken due account of such things as the following? Last year Marx' message was translated into more new languages than the message of Jesus Christ. Throughout Asia, where 65 per cent of mankind lives, the Marxist "evangel" goes "unfended" by Christian literature, which is available in much smaller quantity than Marxist literature. There are now—after only forty years of the world mission of Marx—more believers in him than there are Protestant believers in Christ. (Thus concludes Dr. Frank W. Price, long a distinguished missionary in China, in his book *Marx Meets Christ.*) Some estimates put the outlay of Moscow for its "gospel" at two hundred times what Christians are spending to distribute theirs in the uncommitted lands.

Yet it is safe to say that the observance of Bible Week, December 10-17, long traditional in American Protestant churches, will not make the least dent in the consciousness of most church members—or even their ministers. They will not stop to think of the implications of all this for those who know how essential the Bible is in winning the minds of the coming generations. They do not realize that the threat of the Communist idolatry—as real as that of emperor worship, which claimed the first Christian martyrs—is going to be with us even if all the problems of international relations should be solved.

An American Bible Society secretary and Bishop Otto Dibelius examine an illustrated New Testament in German.

Unfortunately there is little evidence that most Christians have taken in the fact that even with unprecedented increases in Bible distribution by the American Bible Society and the other twenty-two bodies in the United Bible Societies throughout the world, it would have taken in 1960 five times as many Bibles simply to keep up with the population increase of almost 50,000,000!

Even most well-informed Christians fail to realize that four out of five of those people in the world who have no access to the Bible will not have it apart from the sort of work the Bible societies alone are doing. No wonder that Christians today are a shrinking minority in the world—their number is down from 32.3 per cent of the population in 1900 to 30.3 per cent now.

It is axiomatic that the growth of the Christian movement is basically dependent upon the availability of the Bible in the languages of the people. That the founders of the American Board for Foreign Missions 151 years ago realized this is shown by Section 7 in the original charter: "Be it further enacted that one-quarter of the annual income from the funds of said board shall be faithfully appropriated to defray the expense of imparting the Holy Scriptures to unevangelized nations in their own languages. . . ." And then in this enlightened act of the Commonwealth of Massachusetts in June 1812, we read: "Nothing herein contained shall be so construed as to restrict said board from appropriating more than one-quarter of said income to translating and distributing the Scriptures whenever they shall deem it advisable."

HENRY SMITH LEIPER

Dr. Leiper is the former minister and executive secretary of the CC Missions Council. Photo by Blaise Levai, New York.

Long Partnership

How relevant this is to the long partnership between the American Board and the American Bible Society with which it maintained its New York office for almost half a century! In time the difficulties the American Board had in securing adequate funds for expansion led to two assumptions: one was that the Bible Society would get all needed funds directly from the people; the other was that somehow the Bible would be available anyway wherever people wanted it.

Of late the Bible Society has therefore received a small grant of about $500 from the board toward its work and Congregational Christian churches wishing to contribute would secure credit on the apportionment for their gifts, if they knew how to do this. But even the new United Church budget has nothing in it as of now for this worthy cause.

Last year the designated giving to the Bible Society by our CC and E and R churches—plus the appropriation from the American Board—yielded about $22,000 toward the $1,001,768 given by all the participating denominations in this country out of their total financial operations of more than $2,000,000,000. How comforting our indifference to the Christian world mission must be to its farsighted foes! The total budget of the American Bible Society for 1962 will not be much more than $5,000,000 to get Bibles to people in the seventy-five nations that can still be reached.

In the face of urgent and increasing appeals from the Congo, Korea, Indonesia, Latin America and other critical areas, this is a pathetically small provision for arming the forces of the world mission with "the sword of the Spirit, which is the word of God." Dr. Roswell P. Barnes was surely justified in telling the Midwest Regional: "Our faith requires us to re-examine our part in making the gospel available and communicating the knowledge of God in Christ."

TOURS THAT LIFT HORIZONS

SHELDON E. MACKEY AND RALPH R. SHRADER

HERE IS your invitation to set out on a tour that will enrich your life in ways beyond your imagining. Cast your eyes upon the tours described below and then register immediately for what will surely become a great adventure you will never forget.

While it is true that thousands of Americans travel every year—on business or for pleasure—to the corners of the world, you will enter into experiences that the ordinary traveler or tourist cannot find. As a church man or woman concerned about and involved in the swiftly changing course of events in the United States and the whole world, you will be privileged to see first-hand how the events demand the serious thought and attention of every Christian and the whole church. The headlines in your daily newspaper and the mission of the church will carry a significance you never knew before.

Your participation in any one of these tours will open doors of opportunity leading to new friendships, fascinating study and challenging responsibility. Under expert leadership you will engage in *travel with a purpose.* You will meet and converse with people who are themselves among the shapers of the new world into which we have entered. The tour you choose will enlarge the very meaning of your life and add immeasurably to the dimensions of your

Christian thought and action.

Don't wait until it is too late. Accept this invitation now. Plan for a tour that offers lifetime rewards. Write at once for further information to the person listed as correspondent for the tour of your choice.

1. *Puerto Rico and Virgin Islands Tour*—February 13-24, sponsored by the Board for Homeland Ministries. Method of travel: by air, Idlewild to San Juan. Cost: $250, New York and return. Party limited to fifteen. Correspondent: Dr. Walter C. Giersbach, 287 Park Avenue South, New York 10, N. Y., until December 25. After that date write to him at 1505 Race St., Philadelphia 2, Pennsylvania.

2. *Southern Tour*—Eastern Section, April 24-May 4, sponsored by New England Laymen's Council. Method of travel: by private car. Places to be visited: churches, colleges, hospitals and community centers. Estimated cost: $175. Correspondent: William W. Richardson, 60 Bluff Road, Barrington, R. I.

3. *Southern Tour*—Midwest Section, April 24-May 8, sponsored by the Stewardship Council. Method of travel: by bus or private car. Places to be visited: colleges, hospitals, churches and community centers. Estimated cost: $165. Correspondent: the Rev. James E. Waery, 19 South LaSalle St., Chicago 3, Ill.

4. *National Missions Tour*—June 16-26, sponsored by Church Tours, Incorporated. Theme: "The church's mission to persons of special need." Places to be visited: Missouri, Iowa, Indiana, Illinois and Wisconsin. Cost: to be announced. Correspondent: Stanley H. Wilke, 1720 Chouteau Ave., St. Louis 3, Mo.

5. *East Asia Study Seminar*—June 26-August 25. Theme: "Encounter with resurgent Asia." Students who are related to the United Campus Christian Fellowship are eligible. Places to be visited include: Hawaii, Japan, Hong Kong and the Philippines. Estimated cost: $1,275, San Francisco and return. Correspondent: Margaret Flory, Office of Student World Relations, United Presbyterian Church in the U.S.A., 475 Riverside Drive, New York 27, N. Y.

6. *International Missions Tour*—September 8 to October 7, sponsored by Church Tours, Incorporated. Theme: "The church's mission in southern Asia." Places to be visited: India, Holy Land, Greece, Rome, England, Iceland and Scotland. Estimated cost: $1,850. Correspondent: Stanley H. Wilke, 1720 Chouteau Ave., St. Louis 3, Mo.

For additional information on individual tours, write to the correspondent mentioned. For copies of the folder on tours write to Stewardship Council. Tours, 1505 Race St., Philadelphia 2. Pennsylvania.

The Rev. Galen R. Weaver (left) and members of a recent European seminar wave to families and friends before departing on one of several tours with a purpose.

Dr. Mackey, secretary of the Evangelical and Reformed Church, is executive secretary of the newly formed Stewardship Council of the United Church of Christ. Mr. Shrader is chairman of the Stewardship Council Committee on Tours. Photo by courtesy of Pan American World Airways.

Realities of the Gospel

SAMUEL H. MILLER

THE FIRST TIME I heard the gospel, I saw it. It was in a man. It was not a message; it was a reality. And it was so real that it teemed with mystery.

One had to say that he was just as human as anyone else, but he steered his boat quite differently from most men. It was very plain that his direction was not theirs. They were running before the wind and their sails were full. Everybody went that way, but not the man with the gospel in him.

New Dimension

He had his own direction. He was tacking into the wind. You could tell where they were going, but not where he was going. They scratched their heads and wondered about him, but he did not seem concerned.

It was about that time that a storm descended on my own life, and the winds rose and the rains fell, and I had to decide how I was going to steer my boat. It would have been simple to follow the crowd, for after all they would have understood and I would have had plenty of company. But instead I tacked into the wind. I did not have his genius but I soon found his joy. Blunderingly I moved into a new dimension of reality and I found the gospel alive and exhilarating.

Indeed, if I may change the figure of speech, once I changed my direction both the New Testament and my world unfolded like two pages in the same book. As if a vast veil had been stripped away, the world itself had all the features of life in the New Testament. The old, old New Testament and the new, new world were imbedded in one another and inseparable. The gospel was in both.

But, I reiterate, it was not a message; a message came from it, about it, but the gospel itself was a level of reality. It came into focus when men changed their direction; it appeared in the very places they had not seen it, once they changed their stance; it became absolutely unmistakable, once they gave themselves to it; it was their victory, though they had done nothing to win it.

How can I tell you what the realities of the gospel are? All my ministry I have tried to do this—every Sunday, every sermon, every written page—and the gospel still remains mysterious, hidden, as God himself is hidden. The gospel is a revelation. It comes like a revelation—in a burst of recognition and a flood of joy. It comes as if we had known all our lives that it must be so, only to discover in one moment that it is really so.

Harnack tried to do it in *What Is Christianity?* and, more recently, Bultmann has tried by demythologizing the Scripture, but for all their scholarship and wisdom, I cannot say they succeeded. One reason is that it is not an objective event or structure to be described, however much such things are involved. Nor is it anything simple, as some simple-minded people like to make it. It is the most complex of relationships between a man and life in which God is disclosed. An amazing thing, full of immutable joy and grace, but too

Dr. Miller is Dean of Harvard University Divinity School.

..in a Technological Age

amazing to capture in a net of words. You cannot describe Giotto's art, or the mystery of the Norman arch, or the linear power of a Bach fugue, or the way Rouault's "Miserere" prints speak to the human soul. The gospel is not unlike a great work of art—it is profoundly and concretely real and it reverberates with meanings far beyond its visible contours.

However much we fail, we cannot cease trying. What happens to men when they steer their little boats into the wind and follow a compass reading most men ignore? If one lets the light of curiosity fall on prophets or on Jesus, on disciples or on Paul, on St. Augustine or Francis or Luther, the sight is significant. In every case, they return to reality.

Many Problems

I say this is significant because man naturally avoids reality. It poses too many problems and involves too many embarrassments for natural man. He avoids it, detours around it, plays blind, deceives himself about it, and will have as little to do with it as he can. Whether he is young or old, naïve or sophisticated, educated or illiterate, he finds reality a hard pill to swallow. He softens its shock, builds illusions out of nothing, keeps his back turned and his eyes shut both to the world in which he must live and die and to himself, in whom contradictions of all sorts run riot.

But the man of the gospel not only returns to reality, he runs to it, throws his arms about it and celebrates it. He embraces the total burden of everything from which he was running away and embraces it with joy as if it held his greatest benediction. Indeed, how else can we understand the Beatitudes? Blessed are the poor, the meek, the mourner, the persecuted! Everything that was distasteful, negative and threatening now opens into a kingdom of grace. Listen to Paul: "Neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord." He is in these experiences we dreaded. God moves in the wilderness and the desert shall blossom.

Read the testimony of them all. They speak the same fact. They return to their humanity; they speak out of its hunger and sin; they take their places in the ranks of suffering mankind; they utter the cry of the lost and they lay hold of hope from the depths of their profound despair.

Nothing could be more instructive to the church than this fact. In all honesty, the failure of the church to be redemptive is its infernal arrogance in thinking it does not need redemption. It is forever escaping reality—the reality of this world, of this flesh, of these hearts and minds—and instead of articulating our hunger and prayers it softly intones a catalogue of perfected answers, as if there were no questions to be asked.

It rides high, wide and handsome in a stratosphere of ecclesiastical respectability so impeccable that real sin could not be confessed without offending the sensibilities of the righteous. It gives the impression that there is no mystery to be feared, no tragedy that cannot be resolved, no question that has not been answered. By avoiding the cross that every man carries, it has no resurrections but boasts of statistics. When men lose the sense of their humanity in the church, the church becomes the devil of their damnation. The church must speak of God, but not as if it had become God in its dehumanized perfection.

Superior Force

The second amazing consequence of finding the gospel level or direction is precisely the joy expressed in returning to reality. There are no groans and lamentations in accepting the burden of this world's limitation at all. It is as if some superior force had been added by which the burden is lightened and the shame forgotten. Indeed, I cannot understand Jesus' words otherwise: "Come to me, all who labor and are heavy-laden, and I will give you rest. Take my yoke upon you, and learn from me; for I am gentle and lowly in heart, and you will find rest for your souls." And again in the Beatitudes, where there is a blessing in the midst of all that would seem to make it impossible —in poverty, sorrow, failure and misunderstanding.

The truth of it is, if I understand the New Testament, the place where God is to be found is not above life, but in it; not beyond the world, but within it; not in a far-off perfection, but in the flesh, born humbly, working in mercy and for-

(Continued on page 32)

The Radical Demand of the Word of God

For my thoughts are not your thoughts, neither are your ways my ways, says the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts. Isaiah *55: 8-9.*

THE PROPHET Second Isaiah, who wrote these words, knew what he was talking about. There is a radicalism about the words and actions of God, as we find them in the Bible, that contradicts all the presuppositions and set patterns of our life. When we take this radicalism seriously, it stands as a challenge to much of modern American society.

We hear these days a great deal about the development of integrated personalities. Adjustment is a key word. The well-balanced individual is the goal of much of our effort. The psychological health of our citizenry is sought after and cultivated.

Self Concern

To be sure, there are excesses in our absorption with ourselves. Preachers and commentators have made us aware of them. We have come to recognize that the individual does not find happiness by constantly asking himself how he feels. We have realized that our religion cannot be made a magical key to peace of mind or business success. We have been awakened to the fact that child psychologists can be wrong and that Johnny need not necessarily be sent to nursery school to prepare him for kindergarten. We have learned to laugh a little at our preoccupation with the psychiatrist's couch and at our clumsy attempts to avoid warping our children's psyches.

Nevertheless, we are fighting the battle of adjustment in America, and it is occasionally a desperate battle. Mental hospitals, packed to overflowing, make us realize it is desperate. Rising juvenile crime, especially in the larger cities, drives us to spend millions for prevention and education. Divorce rates make us vividly aware of the decay in home life. Everywhere we are compassed about by the need for the adjustment of the individual, both to himself and to the society in which he lives.

We consider our religion to be a powerful ally in this fight. And so it is. Proclaiming that the individual is worth enough for God's son to die for him, Christianity undergirds our sanity with the assurance that none of us is beyond God's love, that all of us have a place in his purpose, and that every man is acceptable to God through the mediation of the cross.

And yet, this very religion that offers us healing seems at the same time to disrupt the successful integration of the individual with himself and with his society. We cannot read very far in the Gospels without discovering that the Christian may be hated by those around him (*Matthew* 10:22; *Mark* 13:13; *John* 17:14). Indeed, the Christian is blessed when men hate him and exclude him and revile him on account of his faith (*Luke* 6:22). And no one can be a disciple of Jesus unless he hates "his own father and mother and wife and children and brothers and sisters, yes, and even his own life" (*Luke* 14:26). The Christian, it seems, is set at odds with himself, with his family and with society.

Far from being a help in integrating his life in his environment, the faith of the man of God as we see it reflected in the Bible is precisely that which disrupts his life. This can be seen with special clarity when we look at the prophets. Because Jeremiah has the fire of the word of the Lord burning in his bones, and he becomes so weary with holding it in that he must let it go (*Jeremiah* 20:9), he becomes an object of reproach and derision (20:8). He is driven out of his home town (11:21), his best friends denounce him (20:10), he is cut off from the normal intercourse of human society (15:17) and he is led to curse the day on which he was born (20:14-18). It is precisely Jeremiah's faith that prevents him from being a well-adjusted individual. The word of God literally destroys his normal life.

ELIZABETH R. ACHTEMEIER

Elizabeth R. (Mrs. Paul J.) Achtemeier is Visiting Lecturer in Old Testament, Lancaster Theological Seminary, Lancaster, Pa.

This seems true with all of the prophets. God asks of them courage, faithfulness, obedience and sacrifice, but he never stops to inquire if they are happy in their jobs. Reading their words, one can probably assume that they were not very satisfied with the task they were called to perform. When given his prophetic commission, Isaiah of Jerusalem groaned, "How long, O Lord?" And it would de difficult to think that Ezekiel liked the seizures and sufferings of his life. The God of the Bible has a way of disintegrating a man's adjustment in the world.

Such facts, however, we refuse to accept. If the Bible tells us God is not interested in developing integrated personalities, then we will either interpret its message out of existence, or we will declare it flatly wrong. But we will not give up our society's goals of health and balance and adjustment. Too much is at stake. God must surely wish us this good, or he is not a good God. His thoughts just have to match our thoughts on this particular subject.

Powerful Ally

The same holds true concerning our views of society. Just as we consider that God must desire the well-being of each individual, so we believe that he works for the peace and wholeness of our world. God does not desire the destruction of any nation, nor could he possibly will for us the horrors of a nuclear war. God, if he is any God, is partner to our pleas for peace. And faith in God is a powerful ally in our search for world security.

Yet here again the Bible jars us with the utter radicalism of its message. Jesus warns us that "nation will rise against nation, and kingdom against kingdom, and there will be famines and earthquakes in various places: all this is but the beginning of the sufferings" (*Matthew* 24:7-8). As was the case with his views on the individual, Jesus' words find precedent in the prophets'.

A good portion of the prophetic writings is taken up with the announcement of the total destruction of the Israelite nation. Over against all the special privileges that the chosen people believe themselves to possess, over against their

reliance on the protection of the covenant and the temple and the Davidic kingship, the prophets set an absolute judgment of God that will wipe Israel from the face of the earth.

This judgment is pictured in a multitude of figures. In First Isaiah, it is seen as the dissolution of all established society and the removal from Israel of every form of order, which has guaranteed the national life (*Isaiah* 3:1-8). In Jeremiah, God will reverse the order of creation, returning it to its original form of waste and void (*Jeremiah* 4:23-26), as it was in the beginning (cf. *Genesis* 1:2). In Amos, God will literally hunt down his people to destroy them personally, and though they dig into Sheol or climb up to heaven or hide from his sight at the bottom of the sea, he will search them out to slay them (*Amos* 9:1-4).

Deadly Warning

Whatever the figure of judgment employed in the prophets, it has the mark of Ezekiel's repetitious and deadly warning: "Thus says the Lord God: Disaster after disaster! Behold, it comes. An end has come, the end has come; it has awakened against you. Behold, it comes. Your doom has come to you, O inhabitant of the land; the time has come, the day is near, a day of tumult, and not of joyful shouting. . . ." (*Ezekiel* 7:5-7). Throughout the prophets we hear the tones of a dirge (*Amos* 5:1-2). And even a prophet of comfort like the Second Isaiah announces that the true mission of Israel, the Servant of the Lord, is a mission of suffering and death (*Isaiah* 52:13-53:12).

Over against our reliance on God to guarantee the peace of our world, the Bible therefore often talks of destruction. And in the face of our search for health and security the Bible flings its disintegration. In terms both of the individual and of his society, the word of God stands in radical opposition to many of the views of the modern American Christian.

Perhaps then, just once, we should confront this word of God squarely. Instead of softening it, instead of interpreting it away, instead of attributing it to out-dated views of the Old Testament or to mistaken understandings in the New, perhaps we should absorb its radicalism and listen to what it is saying to us. These things are in the Scriptures. They are an integral part of the Good News that God has given us in Jesus Christ. But unless we absorb them, unless we listen to them, unless we include them in our faith, we may fail to lay hold upon the life that the Lord would give us.

God is confronting us in the Bible with the radical demand of his absolute lordship. He declares to us, as he declared to Israel, "As I live . . . I will be king over you" (*Ezekiel* 20:33). God is determined to rule our lives and he will carry out that determination. This one goal is important to him and toward this one goal he works—the establishment of his lordship over all men.

This means in the Biblical view that if we are to be God's, we are to renounce all our own goals and desires and to cling to him alone. Our loyalty to nothing else can stand in the way of our loyalty to him. Self, family, community, nation—none of these is to be put above God and his will. In Jesus' view, if mother and father come before God, they are to be rejected. In the prophetic writings, if the nation Israel rebels against its covenant Lord, it is to be destroyed. In the Bible, every human tie and loyalty is expendable for the sake of God's kingship.

Indeed, it is part of the message of the cross that the individual is to undergo complete self-destruction for the sake of performing God's will. In the prophets, we see this but partially. They suffer, alone and rejected of men, for the sake of the work of God. But Jeremiah fights with his Lord (*Jeremiah* 15:15-21) and curses the day he was brought into creation. Jesus Christ, on the other hand, sweats out his surrender, ". . . nevertheless, not my will but thine be done." And then he goes out to Golgotha willingly to die for the sake of the Kingdom.

In terms of modern American Christians, then, this radical demand of God's lordship implies that we must give up our self-will. But we are to renounce not only that which we consider evil. We are to renounce also our own goals of good. We are to empty ourselves. We are to present ourselves before God devoid of self-will. We are to die. We are to be crucified.

Jesus presents this demand to us in several different figures. In the *Gospel According to John*, he tells us that we are grains of wheat that must die, hating our lives in this world (12:24-25). Again in that Gospel he explains that we must be born again (3:1-5). In the Synoptic Gospels, the thought is put in terms of denying our selves and taking up our cross to follow him (*Matthew* 10:38; *Mark* 8:34; *Luke* 14:27).

But in speaking about this cross-bearing, Jesus is not, as is commonly thought, referring merely to self-sacrifice. He is referring to crucifixion—the crucifixion of our selves, the denial of our own wills, the death of our goals and desires. He is referring to the burial of the seed, to the destruction of this first life, as in the passages in the Fourth Gospel.

God's Purpose

If we are to be disciples of Jesus, we are to wipe out our personalities. We are to die with Christ, as St. Paul puts it (*Romans* 6:5-9), so that it is no longer we who live, but Christ—his will, his goal, his purpose—who lives in us (*Galatians* 2:20).

What then is to become of us? Are we not to seek these goals of our society? Are we not to desire health and adjustment and peace and security? Are we not to want and to work toward these goods? We are, only when they are in God's purpose.

Here is the testing of our faith in the twentieth century. Here we stand with Abraham in Mesopotamia and hear the call to leave all behind and to set out for a country whose name we know not. Here we pause at our work with some slaves in Egypt and listen to a promise of deliverance. Here we halt at the brink of the Jordan to hear the report of a promised land. Like Abraham and Israel and Joshua, we stand on the razor edge of decision—the decision to seek our own ends or to cast ourselves fully on the Lord.

But wait. There is more. Our decision is not a blind one. Abraham believed the promise of the Lord and the promise was fulfilled. Israel heeded the call of Moses and crossed the Sea of Reeds into freedom. Joshua entered the land of Canaan and was given his inheritance. In all these cases. God did not desert his own, but was faithful to his word.

And that cross—the one we are asked to carry? Jesus Christ carried his first and suffered its death before us. But his death was transformed into life. and it became the door to salvation.

Through the victory in Christ's resurrection. the barriers between men were destroyed. In the language of our own age, they found true adjustment. They were set into fellowship with one another across all boundaries of race and

(Continued on page 22)

Consultation significance

ADULT education workers in the United Church of Christ, called together for what the conveners described as "a historic occasion," recently spent four intensive days in Chicago, Ill., searching for a new beginning in adult education in a new denomination. More than forty conference and synod delegates, both clergy and laymen, attended this National Consultation on Adult Christian Education, sponsored by the Department of Adult Ministries of which the Rev. William E. Wimer is director. The Rev. J. Richard Bishop of Millersville, Pa., presided over the sessions.

Intensive Discussions

It was truly a consultation and not a "how to" conference or workshop. National leaders looked to the delegates, gathered into work groups for intensive discussions, to help them wrestle with the problem of how the needs of adults are to be met through the educational mission of the church. The delegates did not produce many firm answers, and certainly no easy ones, but they did agree on two basic convictions: that some radical changes in adult education are in order if the church is to fill the spiritual emptiness of adults in our time and that these changes will have to be made at the local level.

The consultation had a full quota of addresses, all of them by persons in positions of national leadership. Speakers included Dr. Franklin I. Sheeder, Philadelphia, general secretary of the Division of Publications, Board for Homeland Ministries; Prof. Harold A. Pflug and Prof. Oscar J. Rumpf of Eden Theological Seminary, Webster Groves, Mo.; the Rev. S. Macon Cowles Jr., New York, secretary of promotion, Stewardship Council; Prof. and Mrs. Lee J. Gable of Lancaster Theological Seminary, Lancaster, Pa.; and the Rev. A. Wilson Cheek of New York City, associate general secretary, World Council of Christian Education.

Dr. Roger Hazelton, dean of Oberlin School of Theology, Oberlin, Ohio, led the morning Bible study. Loren Walters of Philadelphia, director of leadership education, Board of Christian Education and Publication, served as coordinator for the groups.

National denominational officers were the recipients of numerous appeals for guidance, particularly at the level of the local church; but it was not a request for more program material. In their findings the groups emphasized the need for thinking and ministering in terms of persons, not programs. They were not looking for mimeographed material to come out of this consultation; in fact, they advised against it.

Mrs. Gable, appearing with her husband in a team presentation, was listened to attentively when she questioned the wisdom of preparing programs at the national level for use in the local church.

"The people who benefit most from materials," she said, "are the writers themselves, the people who have been forced to think through these issues, to search out the facts, to reach conclusions. Members of the local church have been denied this exciting privilege." She urged that instead of preparing national programs to be "adapted" to local use, "such program planning should center largely on helping the local churches understand and study their own situation, build their own program and, insofar as possible, develop their own material."

Neither her remarks nor the conclusions of work groups were construed as careless criticisms of national efforts. One of the delegates, the Rev. Robert C. H. Mueller of Chicago, Ill., spoke for many when he stated: "We have been quite critical of the whole from-the-top-down strategy of denominational programing, and rightly so. But this is no more the fault of the national and conference or synod staffs than it is ours. Part of our weakness is precisely that we tend to rely on staff for what can be done by the people of God, and part of the danger we face right now is the danger that we will all go home and wait to see what the national staff comes up with." Then he added: "If the denominational staff wants to help us, they can begin by closing their typewriters

ROY R. WINKELMANN

Participants in the National Consultation on Adult Christian Education met for four days in Chicago to forge new beginnings in this vital area of church activity.

explores
of adult education

for awhile and starting to face the problems of their own fragmentation and artificial compartmentalization of the gospel."

Dr. Gable, in his formal address, cited the need for correlation and integration both at national and local levels. It is part of the educational task of the church, he said, that departments nationally and boards and committees locally learn to work together effectively.

Dr. Gable also called on the national staff to help local congregations break through "existing structures" in educational practices. He labeled the notion that "Sunday school is all there is to adult education" as a false image. He called for recognition of the educational potential in the whole work of the church. The concept that the local church carries on an adult educational program in many aspects of its congregational life was heard many times.

Professor Rumpf carried the local church emphasis further when he led a panel discussion on ministering to the "whole person." He saw little if any distinction between the personal counseling ministry and education. "This is not just something for the minister to do," he said. "His laymen can also be trained to help others. This is what we mean by the priesthood of believers."

Indicative of the mood for change and new beginnings was Dr. Sheeder's declaration that the church needs to become a "thinking church." "The 'Ladies' Aid' pattern for women's work," he said, "and the 'Men's Fellowship' pattern for men's work, with emphasis on fellowship to the exclusion of serious study or thinking, are becoming extinct."

Speaking of the newly formed Council for Lay Life and Work, Dr. Sheeder added: "It is a noteworthy fact that the purpose of the council is to assist all men and women in the churches to grow to full stature as mature Christians, to develop and coordinate programs that will deepen and strengthen their Christian witness and to help men and women understand and participate in the whole task of the church."

The consultation listened with interest to Professor Pflug's detailed analysis of the lostness and confusion in contemporary culture and approved his insistence upon the church's responsibility for a constructive witness and practice to meet this aimlessness. But no one contented himself with glib jargon or stereotyped terms. No one denied, for example, that the church ought to be speaking to people where they are, but few if any were sure the church really knows just where the people are.

One afternoon was spent visiting non-church agencies in the city that are carrying on significant adult education programs. That evening most of the delegates visited off-Broadway type theaters to listen to commentaries on modern life by various entertainers.

Stimulating Experience

A Leonard Bernstein one-act opera, for example, "Trouble in Tahiti," was commended the next day for preaching "more effectively than many preachers in our Protestant churches."

As the consultation closed it was apparent that what had begun as "just another Christian education conference" had fermented through fellowship and spiritual grappling into a stimulating, though disturbing, experience. More than anything else, everyone seemed to feel that what had happened to them should now happen in their synods and conferences and on the local level. For four days, these men and women had wrestled with the imperative question of how the church is to speak to adults in today's world. They had tried to define for themselves just what Christian education is. Though they found answers, they raised even more questions. This much was certain, however: the questions were being raised—and this in itself was of great importance.

Mr. Winkelmann is minister of the Church of the Good Shepherd, Elk Grove Village, Ill. Photo by Robert W. Gedman, Chicago, Ill.

Books

GOD AND THE RICH SOCIETY

By D. L. Munby *(Oxford University Press, $5.50)*

A RECENT editorial in the *New York Times* comments on the endorsement by the British Conservative Party of the Cabinet action clearing the way for Great Britain to join the European Common Market. The Tories, long the guardians and conservators of British tradition, expressed the need for "new machinery to promote the better coordination of the national effort as a whole." The *Times* editorialized: "If this is not a euphemism for economic planning by the government, it was nothing. The Socialists want more government control; the Tories more government planning."

From this background of economic convergence of Britain's two main political parties, Oxford economist Denys L. Munby has written *God and the Rich Society*. Many of us have become acquainted with Mr. Munby's thought through his contributions to the World Council of Churches and the World Student Christian Federation. In this major work we have an opportunity to share in his deep probings into "A study of Christians in a world of abundance."

This book probably will not be widely read in America. Some churchmen will continue in their ostrich exercise, affirming that the church has no business meddling in economic affairs. Others will long for some simpler statement (like Jesus', they will say) of the application of the gospel to the affluent society. But for those willing to take both the gospel and the reality of world economics seriously, this will be rich food for reading and discussion.

Acutely aware of the need for sharing between richer and poorer nations, of the many criticisms leveled against Western societies by world communism and the third bloc nations, and of the call of the Christian to obedient action in all realms of his life, Mr. Munby sketches some positive suggestions for action and study by Christians. Those who like their Christianity to soothe rather than to save will pass this book by. Those who know the hard demands of the gospel will read with deep reward.

David S. King
Executive vice president,
Laymen's Academy for Oecumenical Studies, Amherst, Mass.

CATHOLIC THEOLOGY IN DIALOGUE

By Gustave Weigel *(Harper & Brothers, $2.75)*

THE bibliography on Protestant-Roman Catholic dialogue has grown so large so quickly that the Protestant who is uninitiated, either through reading or experience, is at a loss to know where to start. One of the Roman Catholic pioneers in what may endure as the most significant, as well as the most startling, religious development at this mid-century is Father Weigel.

This book is a balanced and concise (126 pp.) statement to Protestants by a Roman Catholic. The substance was delivered as the Taylor Lectures at Yale University Divinity School in 1960. It is "must" reading for those who want to catch up, and also for those who want to go on in their serious study of the present revolution in ecclesiology.

Lawrence L. Durgin
Minister, Broadway Congregational Church, New York City.

Books reviewed in these columns may be ordered from Pilgrim Press Bookstores, 14 Beacon Street, Boston 8, Mass., or 19 South La Salle Street, Chicago 3, Ill. Also Eden-Heidelberg Bookstores, 1724 Chouteau Avenue, St. Louis 3, Mo., or 1505 Race Street, Philadelphia 2, Pa.

Radical Demand

(Continued from page 19)

status (*Galatians* 3:28). They were changed into brothers, honoring one another in love, as members of one joyful body. They were sent forth into society to serve one another as servants of the one who had served them.

Moreover, the world and its peace were given new hope when Christ rose from the dead. Now no longer is the outcome uncertain. The decisive battle has taken place. God will set up in his good time a kingdom of righteousness and justice and security. That for which we long and work and pray—indeed, a society far better than we can envision—has already been assured. We know now that the labors we perform, if done for God, will not be in vain.

So the word of God lays its radical demand upon us, its demand for total surrender. It requires that we give up our own goals and wills and submit to our Lord.

But the word of God requires our decision in the light of the resurrection. It promises that if we seek first the Kingdom of God and his righteousness, all other good will be ours as well (*Matthew* 6:33). It proclaims that by dying to self we will be given life abundant (*John* 10:10). It assures us that we will never be deserted and that Christ will be with us always (*Matthew* 28:20). In return for our death, the gospel offers us the life and wholeness and peace of God. Surely, then, God's demand laid upon us is one we must gladly heed. Truly, the burden we are given to bear is light, and his yoke is easy (*Matthew* 11:30).

Inside the Flame

(Continued from page 13)

one has no abiding place. We are just passing through, on pilgrimage.

Esther left a great legacy: her joyful response to life; the enjoyment of little things; the love of ideas; the willingness to take the risks of new undertakings; a delicious sense of humor; a love of people; joy in being a woman; love of her children; love for her church and love for God. These now comfort and strengthen me.

In the November-December 1961 issue of *Family Devotions* appears Esther's last published writing and her last message. She called this devotional article "Victory!" I include it here not only because of the coincidence of its appearing after her death but because it expresses my final hope:

"He promises to all who trust him eternal life in his kingdom, which has no end.

" 'Mommy, what's heaven like?' asked Ginny. 'I don't really know,' answered mother. 'That's all right,' said Ginny, 'I'll ask daddy when he comes home.'

"But neither could daddy tell Ginny what heaven is really like. Jesus told us that he was going to prepare a place for those who trust him. He told us about 'eternal life,' life that begins when we confess Jesus as Lord. The part of us that responds to God never dies, and in the next world we shall be even more free to love God and others.

"What we think about heaven and eternal life comes mainly from what we know about Jesus. Love is the most important thing in the world and love has no ending. As we learn to live lives of love, we are already living in the Spirit of God, who is love. At the time of our death this loving part of us does not die but in some way continues with God. We can't prove this but in Jesus' resurrection we can see it and know its power and joy as a living hope."

DANIEL HAND EDUCATIONAL FUND FOR COLORED PEOPLE

Income for September 1961	$ 6,248.46
Income for four months ended September 30, 1961	31,259.13

Letters

Scranton, Pa.

TO THE CO-EDITORS:

Thank you for the article in *United Church Herald* (October 5) on the minister's wife. It was long overdue. "Pity the poor minister's wife" is an old, worn-out shoe, which ought to be discarded. We didn't marry them out of pity, but because we wanted to!

Only one note of disagreement. I doubt if all ministers' wives would work as hard for the church had they married someone else.

Mary Elizabeth (Mrs. J. M.) Kim
Trinity United Church of Christ.

★

Cleveland, Ohio

TO THE CO-EDITORS:

I appreciated the October 19 issue of the *Herald* very much! "Shelter in a Hole" is like good, man, like good. Also appreciated were Howard Taubman's remarks on the need for the theater to rinse its mouth! "A bowl of leaves" is done with a sensitivity that breathes the spiritual insight of Him who bade us to "consider the lilies of the field . . . the grass . . . the birds" and now "the leaves."

In the "Quotable quotes" I wish you had gone on to finish Stanley Mosk's remarks on the John Birch Society. A more complete quote from his reply to Gov. Edmund G. Brown is as follows:

"The cadre of the society seems to be formed primarily of wealthy businessmen, retired military officers and little old ladies in tennis shoes . . . bound together by an obsessive fear of communism, a word that they define to include any idea differing from their own." A fuller quote has the greater punch. Many thanks for this issue.

Robert A. Happel
Associate secretary, Office of Evangelism, United Church of Christ.

★

Salisbury, N. C.

TO THE CO-EDITORS:

President Kennedy's speech before the United Nations on September 25 marks the most significant change in United States foreign policy witnessed in our postwar era. The United States is ready to embark on a new initiative toward strengthening the U.N. so that this world organization can keep peace with justice through enforceable world law. There is an inseparable relationship between the scaling down of national armaments on the one hand and the building up of international peace-keeping machinery on the other hand.

I firmly believe that "the Christian concept of one humanity under God must lead to practical expression in international, social, economic and political institutions" (World Order Sunday Message—October 19 *United Church Herald*). It behooves us to study this proposal in our churches so that we really understand its meaning. We will then be able to marshal the moral forces necessary for our nation to realize the establishment of such an institution for world peace and justice.

I cannot believe, as some do, that we are destined to destroy humanity through God's will. And, I cannot believe that God wants us to sit back in confusion only to pray for deliverance.

God founded the physical world on a basis of law. We know that he intends for our moral and spiritual relationships to be founded on law. Surely, then, he intends for our political relationships to be founded on law. And this takes effort on the part of each of us!

Mrs. Peter P. Cooper
First United Church of Christ.

★

South Hadley, Mass.

TO THE CO-EDITORS:

Cheers for the Greenfield, Mass., breakthrough in Christian education! The major fact in the plan is the recognition by the ministers of their educational role. The average minister in a prosperous church seeks to hire someone else to take the educational load off his shoulders. The Greenfield ministers challenge this practice.

An equally significant fact about the Greenfield experiment is the assignment of comparable tasks to two ministers, the ministers sharing equally in both teaching and preaching. Mr. Powers' question, "What happens . . . when one minister decides to leave?" is as easily answered as to say: "Find another clergyman who wishes to take on the responsibilities." Any number of institutions, college departments for example, succeed regularly in finding people who are anxious to share responsibilities with colleagues of equal rank.

Mr. Powers is not happy in his caveat that most ministers are "not likely to be able to develop a curriculum on their own." The fact that a dozen years were spent in developing the United Church Curriculum is irrelevant. This curriculum is excellent, what little I have seen of it, but it was designed primarily to help laymen, not to help ministers. Ministers are professionals, at least in the subject matter of religion. Full-time specialists in the various subject matter areas and in educational techniques can, of course, give valuable assistance to ministers who personally take the teaching function seriously. But it would not be probable that the minister would find helpful and stimulating the same material that appeals to laymen. Both groups, however, would usually find the materials prepared for students to be very helpful.

J. Paul Williams
Department of Religion, Mount Holyoke College.

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Athol, Mass.

TO THE CO-EDITORS:

United Church Herald always brings us inspiration and pleasure. I was especially pleased to find the article by Russell Henry Stafford, "Let's get on with the work of the church" (*Herald*, October 19). Dr. Stafford has expressed the thought and feeling of many, many ministers and people in the United Church. Some of us have felt in accord with this sentiment all through the long-drawn-out process of merger and union. The important thing for many of us has been the real work of the church. How very clearly Dr. Stafford puts it: ". . . they [the mission boards] confront us today with sane yet exciting projects of expanding Christian influence, which, if we get behind them, can within this generation put the Christian leaven effectively to work everywhere."

We agree that "the good news of God in Christ is the only hope of the world for rescue from the desperate despondency of superstition and cynicism into high aspiration and achievement, both in private lives and in social relations." Therefore let us have less time and money wasted on further naïve mergers and less prattle about admitting Red China to the United Nations . . . by our denominational leaders.

The secular press reports of the Eastern Regional meetings at Springfield were extremely disappointing. First there was the pessimism of the "existentialist prophets," then the attack on the churches and their complacency, then a confused statement about admittance of Red China (a gangster government) to the United Nations. The Eastern Regional did not speak for many of the adherents of the United Church nor do half enough to inspire and encourage the churches "to get on with the real work of the church." Some of us are opposed to further mergers of churches, or division of churches, as some call it. (We do have two Congregational groups where we once had one.) And we are against admitting Red China (at least until there is much more evidence of sincerity on its part and so forth). Nevertheless, we continue to be, we hope, as faithful as possible to the main job to which we are called and of which Dr. Stafford reminds us.

Thank you for your always interesting format and the many helpful articles you are giving us.

Arthur S. Blowen
Minister, Athol Congregational Church.

NEWS

WITHIN THE UNITED

PASTORS' SCHOOL ESTABLISHES SCHOLARSHIP FUND

Office of Communication

DR. RUBEN H. HUENEMANN *(left)* Minneapolis, Minn., president of the United Theological Seminary of the Twin Cities, is shown accepting a check for $606.86 from the Rev. Thomas W. Rebentisch, Belding, Mich., for the Douglas Horton Scholarship Fund. The ceremony took place at the alumni breakfast for the Eastern and Western Pastors' Schools held last month during the Midwest Regional Meeting in Grand Rapids, Mich. The check represents an appropriation by the 1961 Western Pastors' School at LaForet, Colo., to augment the gift of the 1960 school in the amount of $400, making the Douglas Horton Scholarship Fund $1,006.86.

The 1961 school also established scholarship funds at the International Christian University in Tokyo, Japan, and at the Seminario Evangelico de Puerto Rico, in each case of $300. These funds are derived from the offerings received at the LaForet Sunday services and from gifts of the alumni, the latter amounting to $694 this past summer. Previously, the school established a scholarship fund of $500 at Eden Theological Seminary in honor of Prof. Allen G. Wehrli, who has served on the Western School faculty each summer since 1944.

Dr. Horton, for whom the United Theological Seminary of the Twin Cities scholarship fund is named, was formerly secretary and minister of the CC General Council and subsequently was dean of the Harvard University Divinity School. Dr. and Mrs. Horton served on the faculty of the Western Pastors' School in 1958.

ABINGTON, MASS., CHURCH CELEBRATES 250th ANNIVERSARY

THE First Parish Congregational Church of Abington, Mass., is celebrating its 250th anniversary this year. On December 8, 1711, the Rev. Samuel Brown, a Harvard graduate from Newbury, Mass., began his ministry, which lasted for thirty-eight years. Articles of agreement were entered into between Mr. Brown and the town whereby he contracted to settle as their minister and the citizens, in addition to providing him with a house and land, agreed to pay him for his first year's labors a salary of £48.

There were apparently fringe benefits as well, for there is a record of a vote in 1718 that provided that "every man shall cut a cord of wood (except them that cart it) for Mr. Brown." This young man entered upon a busy life, practicing medicine when the need arose and drawing wills and deeds on occasion. Mr. Brown had five African slaves, two of whom became members of the church in later years.

There were but three ministers during the first 102 years of the church's history. Since that time the church has had nineteen ministers. The Rev. Thomas H. Campbell, the present minister, went to the First Parish Church from Central Congregational Church in Providence, R. I., nine years ago.

The first meetinghouse was a small structure without a steeple, bell or pews—benches being used for seats. There were galleries projecting on the sides so near the pulpit that a contribution box could be reached from one to the other. The present edifice *(see photo)*, which was dedicated in 1849, is the fourth church building. It was remodeled and added to in 1871 and in 1955 a much-needed parish hall was constructed.

Three "daughter" churches were formed from the First Parish Church: in 1807, the South Abington Church in what is now the town of Whitman; in 1813, the East Abington Church in the present town of Rockland; and in 1839, the North Abington Church. The parent church, which began its long history as a tax-supported church almost identical with the town itself, is still a community church in the sense that it has in its membership and congregation people from all walks of life.

The anniversary celebration is taking place throughout the year, with several outside speakers occupying the pulpit from time to time. Other events included a family picnic at the Framingham Congregational Conference Center in June, a historical exhibit with former ministers and townspeople present and a banquet and

pageant to be held next month. The Sunday morning dedication service on December 10 will fall almost to the day on the anniversary of the arrival of the first minister in 1711.

The First Parish Church now has a total membership of 441 and a church-school enrollment of 284. The value of the church's property has been assessed in the amount of $218,000.

NEW HAMPSHIRE CONFERENCE ELECTS NEW MINISTER

THE BOARD of Trustees of the New Hampshire Congregational Christian Conference has announced the election of the Rev. Everett R. Barrows, Concord, as minister of the conference effective January 1, 1962. As conference minister Mr. Barrows becomes the leader of the 184 Congregational Christian churches of the state, composed of more than 36,000 members. He succeeds Dr. Frederick W. Alden, who has accepted a position with the Hartford Seminary Foundation, Hartford, Conn., as a professor in the Department of the Ministry.

Mr. Barrows went to New Hampshire in 1948 to become associate minister and treasurer of the New Hampshire Congregational Christian Conference following five pastorates in Massachusetts. His present responsibilities have included missionary education and stewardship within the churches through *Our Christian World Mission,* the development of men's work in the state, leadership in rural areas, and guidance of the social action committee, which has recently completed a guide on alcohol education. As treasurer he has been responsible for the investment service for the churches and the direction of all financial programs of the conference.

Mr. Barrows has served on several national committees related to the Missions Council of the Congregational Christian denomination and has been a delegate to the General Council of his denomination and a delegate to the last three General Synods of the United Church of Christ. He is currently a member of the executive committee of the Budget Committee.

PACIFIC NORTHWEST REGIONAL A UNITED CHURCH MEETING

Office of Communication

THE 1961 Pacific Northwest Regional Conference of the United Church of Christ, held last month at the First Congregational Church in Walla Walla, Wash., had the largest registration in recent years, according to the Rev. Frederick H. Haag, minister of the Church of Peace (E and R), Walla Walla. Nearly 200 ministers and laymen from E and R and CC churches in Washington, Oregon, Utah, Idaho and Wyoming attended the conference.

The Rev. Arnold A. Brown, Hood River, Ore., was elected president of the conference for the coming year. Among the officials attending the Walla Walla meeting were the four conference superintendents from the Northwest: the Rev. Archie H. Hook of Seattle, Wash.; the Rev. Adelbert J. Buttrey of Portland, Ore.; the Rev. George E. Stickney of Billings, Mont.; and the Rev. Sidney H. Buckham of Salt Lake City, Utah. Also present were the Rev. James O. Gilliom of Seattle, Wash., who has dual responsibilities as president of the Pacific Northwest Synod of the Evangelical and Reformed Church and assistant superintendent of the Washington Congregational Christian Conference; the Rev. Paul D. Sutley of Seattle, assistant superintendent of the Washington Conference, who also served as executive secretary of the Pacific Northwest Regional Conference of the United Church of Christ; and the Rev. George P. Barber of Seattle, assistant superintendent of the Washington Conference.

Principal speakers included Prof. Wayne R. Rood of Berkeley, Calif., of the Pacific School of Religion; Dr. Purd E. Deitz of St. Louis, general secretary of the Division of Church Extension of the United Church Board for Homeland Ministries: and Dr. David M. Stowe of Boston, general secretary for interpretation of the United Church Board for World Ministries. Shown in photo are *(left to right)* Dr. Stowe, Dr. Rood, Mr. Haag and Dr. Deitz.

Continued on next page

DEACONESS SISTER GIVEN STATE-WIDE RECOGNITION

ABK Photo

SISTER Olivia Drusch *(center)*, deaconess nurse at the Evangelical Deaconess Hospital in St. Louis, Mo., was signally honored last month at the convention of the Missouri League for Nursing when she was presented the first annual gold medal award of the league as "The Outstanding Nurse of Missouri." Thirty-seven candidates had been nominated for the honor. Photo shows Roy Shaw of Kansas City, Mo., presenting the medal to Sister Olivia. Mr. Shaw is regional public relations director of the Allstate Insurance Company, which joined with the league in making the award possible. Looking on approvingly is Sister M. Agnita Claire, S.S.M., member of the faculty of St. Louis University School of Nursing and Health Services and president of the League for Nursing.

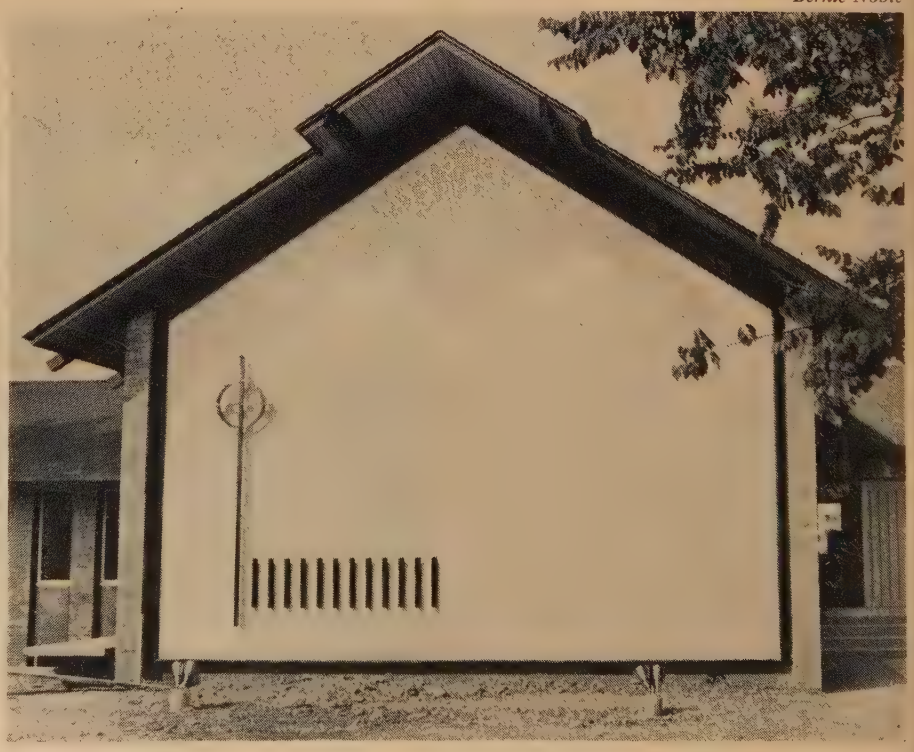
The citation engraved on the medal reads "Sister Olivia Drusch, respected counselor, excellent organizer, server of the sick and heavy-laden."

Sister Olivia has been director of nursing service and nursing education at Deaconess Hospital since 1954. She is also director of the hospital's School of Nursing. She is in demand as a consultant on school, hospital and nursing problems and has held many offices in national, state and local professional and community organizations. A graduate of the Deaconess Hospital School of Nursing, she holds the B.S. and M.S. degrees from the St. Louis University School of Nursing and Health Services and has been been a member of the Deaconess Sisterhood for over thirty-five years.

Among the letters of commendation read at the time of the presentation of the medal was one from Sister Mary Geraldine, S.S.M., dean of St. Louis University's School of Nursing and Health Services. The letter read in part: "I know of no one who could have been more deservedly named. Please permit me to extend my congratulations and those of St. Louis University. . . . May God continue to bless your work, which no doubt it is his good pleasure that you continue to do with the distinction you have always manifested." The Evangelical Deaconess Hospital in St. Louis, founded in 1889, is affiliated with Missouri Valley Synod of the Evangelical and Reformed Church. It has a bed capacity of 350 and a nursing school enrollment of 237 young women students.

MISSION CONGREGATION IN CLEVELAND DEDICATES SANCTUARY

Bernie Noble



SIMPLICITY is the keynote in exterior design as well as in the sanctuary appointments of the new $130,000 building recently dedicated by St. Mark United Church of Christ in Cleveland, Ohio. The Rev. Paul E. Shanabrook has been pastor of this thriving mission congregation since the first service was held in September 1957. The congregation was organized in March 1958. During this period the Board of National Missions (E and R) extended credit and subsidies to help the congregation get under way and Northeast Ohio Synod was of great help in the purchase of the site on which the new building stands.

Dr. Purd E. Deitz, executive secretary of the Division of Church Extension of the United Church of Christ Board for Homeland Ministries, was the opening speaker in a week-long series of dedication celebrations. Dr. Elam G. Wiest of Cleveland, president of Northeast Ohio Synod (E and R), was the speaker at the dedication service.

On the following Sunday, Dr. Sheldon E. Mackey of Philadelphia, executive secretary of the Stewardship Council, United Church of Christ, spoke at three services, which brought the dedication observances to a close. In the morning service special and memorial gifts were dedicated; in the afternoon service representatives of other congregations and friends from the community were in attendance.

A pipe organ built nearly thirty years ago in England has been installed in the sanctuary under the supervision of Owen A. Adams, organist. Mr. Adams presented a special organ recital during dedicatory week. St. Mark is particularly fortunate in acquiring such an excellent organ. Church-school rooms and a fellowship hall adequate for the present needs of the congregation are provided in the educational wing of the building. Walter Williams was chairman of the building committee.

ELEVEN ESTATE PLANNING CONFERENCES HELD

ELEVEN Estate Planning Conferences were held under the auspices of the Stewardship Council of the United Church of Christ in cooperation with state conferences of the Congregational Christian churches and synods of the Evangelical and Reformed Church during the months of September and October. This is the first year that such an extensive schedule was planned, according to Dr. Walter C. Giersbach, New York, secretary for special gifts of the Stewardship Council. Last year there were three such conferences in Cleveland, Ohio; Hartford, Conn.; and Chicago, Ill.

Dr. Truman B. Douglass, New York, executive vice president of the United Church Board for Homeland Ministries, spoke at the conferences at the University Congregational Church in Seattle, Wash., and at First Church, San Mateo, Calif. Another conference was held at Phoenix, Ariz.

In discussing the topic "Christian philanthropy and how the church can serve you," Dr. Giersbach pointed out that "a gift to a church or charitable organization is protected from becoming obsolescent, for it is doing something for somebody else and develops a growing edge. Christian stewardship," he emphasized, "is not a matter of percentages, but one of priority."

At each conference a panel of local laymen composed of experts in the fields of law, banking, taxation, accounting and insurance discussed how to create, conserve and dispose of an estate.

Other Estate Planning Conferences were held at Oak Park, Ill.; Fresno, Calif.; Sacramento, Calif.; Pasadena, Calif.; San Diego, Calif.; Tucson, Ariz.; Prescott, Ariz., and Milwaukee, Wis. The conferences were arranged to give laymen and women, ministers, heads of institutions, and members of official boards and agencies dealing with health, education, welfare and religion the benefit of expert advice in the fields of law, banking, taxation, accounting and insurance. It is a service of the churches to members of the local community who are interested in estate planning, in making a will and in creating, preserving and disposing of an estate in the light of Christian stewardship and philanthropy. Photo shows Dr. Giersbach *(right)* in conference with the Rev. C. Richard DuFresne, minister of the First Congregational Church of Tucson, Ariz., where one conference was held.

Jack Sheaffer

YOUTH CONFERENCE HIGHLIGHTS CREATIVE EXPRESSION

Carl E. Swope

AN emphasis on creative expression was a major theme highlighting the annual Ohio Conference Pilgrim Fellowship Planning and Training Conference held recently at Defiance College, Defiance, Ohio. One of the popular resource leaders serving on the staff was Margaret Fisk (Mrs. Walter A.) Taylor of Athens, Ohio, who is the author of *The Art of the Rhythmic Choir*, *Look Up and Live* and a new book entitled *Time for Wonder*, which discusses creative dramatic movement with children in Christian education. Photo shows Mrs. Taylor (center, holding one of her books) surrounded by a group of young people whom she introduced to the possibilities of the rhythmic interpretation of Biblical truths and insights.

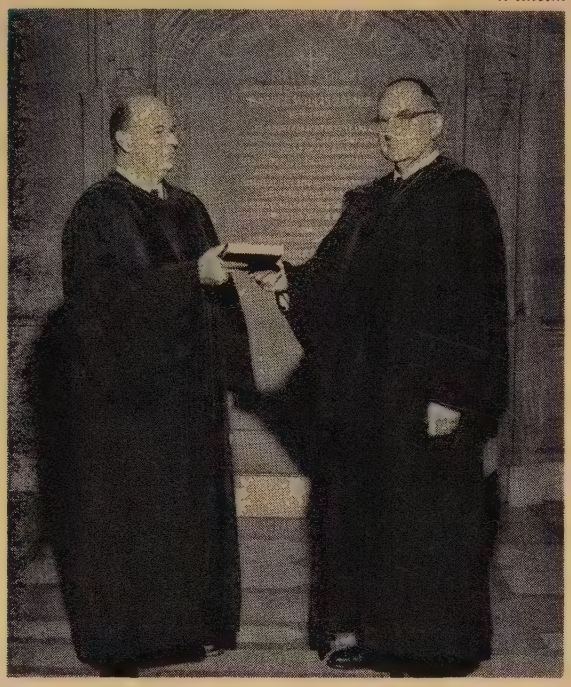
The Defiance conference was the fourteenth annual gathering of Pilgrim Fellowship groups in Ohio. One hundred eighty-six youth delegates were in attendance, with twenty-eight adults on the staff, making this the largest conference in terms of numbers of youth and staff in the history of the state-wide meetings. The conference offering for *Our Christian World Mission* also set a new record with gifts totaling $618.40.

The newly elected president, Linda Griffin, is the first high-school junior to be elected to this position. Other officers are Richard Betts, vice president; Randy Pope, secretary; and Felicia Ladd, treasurer. Commission chairmen include Gretchen Gould, action; Penny LaBorde, faith; Allan Jones, fellowship. Bruce Knarr is editor of *Pilgrims' Progress*. The Rev. Harry Widman is minister to youth on the staff of the Ohio Conference of Congregational Christian Churches. Other adult advisers who attended the Defiance conference were the Rev. Kenyon E. Moyer, action commission; Mrs. Parl Wineland, P.F. adviser; Mr. and Mrs. Thomas Young, fellowship commission; Ellen Lohr, faith commission.

NEWS of the WORLD

PILGRIM HYMNALS GIVEN TO UNION SEMINARY

Wilhelm



STUDENTS at New York's interdenominational Union Theological Seminary are now using the new *Pilgrim Hymnal* in their chapel services. The Pilgrim Press of Boston presented five hundred copies of the hymnal in memory of Dr. Hugh Porter, who was director of the School of Sacred Music at Union Seminary from 1945 until his death in 1960. Dr. Porter and his wife, Ethel, were the music editors for the hymnal.

In the service at which the hymnals were dedicated, Dr. Truman B. Douglass *(left in photo)*, executive vice president of the United Church Board for Homeland Ministries, presented the hymnals on behalf of the Pilgrim Press to Dr. Henry P. Van Dusen *(right)*, president of Union Seminary. A bookplate in the front of each hymnal reads: "In memory of Hugh Porter 1897-1960, beloved and wise musician—teacher—friend, these hymnals bearing the mark of his dedication are given with gratitude by the Pilgrim Press."

The *Pilgrim Hymnal*, which was published in 1958, has been described as truly ecumenical. The hymns together with an unusually fine selection of prayers and readings were chosen "for those who want to share fully and deeply in the rich worship of the world-wide church." Every effort was made to ensure the genuineness and usability of the hymns selected.

CHRISTIANS CALL FOR END TO NUCLEAR TESTING

AS LEADERS of church and state around the world expressed grave concern over renewed atmospheric testing of thermonuclear devices, American churchmen urged their own government to avoid explosions of such weapons above ground.

Dr. O. Frederick Nolde, an associate general secretary of the World Council of Churches and an expert on international affairs, denounced the Soviet explosions. "There surely can be no justification in the sight of God or in the eyes of men for the explosion in the atmosphere of a bomb in the fifty-megaton range or above," he said.

Dr. Nolde, who is director of the Commission of the Churches on International Affairs, an agency of the World Council of Churches, claimed that Russian officials had "flouted world opinion." The World Council of Churches has consistently questioned the right of any nation to decide on its own responsibility to conduct nuclear tests when the people of other nations may have to bear the consequences. Dr. Nolde called for the replacing of the unverified moratorium with a binding treaty with provision for inspection and control. Instead of a general resumption of tests, he expressed the hope that there "may be a resumption of negotiations designed with all sincerity to bring about a reliable treaty."

Meanwhile, J. Irwin Miller, president of the National Council of Churches in the U.S.A., expressed concern for the people of the Soviet Union as well as those in the rest of the world when he observed that fall-out from the multimegaton explosions poses new perils to the health of mankind and to generations unborn. In a letter addressed to President Kennedy, Mr. Miller reported that the Executive Committee of the National Council's Department of International Affairs had denounced the Soviet blasts as a combination of terror tactics and the negation of negotiations. He claimed that the processes and the Charter of the United Nations had been subverted.

The letter to President Kennedy expressed the hope that "our government will not now find it necessary to resume nuclear testing," in the light of reports that the United States possesses relative nuclear superiority.

In Italy the women's commission of a Catholic labor organization emphasized that resumption of testing by the great powers would lead to terrible consequences that strike especially at women in their most important task of giving life.

WIDE CHURCH

BRIEF REPORTS OF ECUMENICAL INTEREST

The World Council of Churches, now meeting in New Delhi, India, has been urged by Bishop Hanns Lilje of Hannover, Germany, to plead with Soviet Zone Communist rulers for the continued unity of the Evangelical Church in Germany. That church is one of the last remaining symbols of an undivided Germany and has recently suffered under increasing restrictions imposed by Soviet Zone rulers.

A prominent Roman Catholic layman from Africa has declared that missionaries must speak in African and Oriental terms if they wish to communicate with "the soul of Africa and Asia." While attending a UNESCO conference in Boston, Alioune Diop said many of his countrymen reject Christianity because they associate the church and its missionaries with European influences. "The impression is given that God is a white man and thus the missionary represents Western power in Africa." Mr. Diop proposed that colleges and seminaries offer additional courses in African culture, stressing the unique outlook of Africans as well as their aspirations.

According to statistics released in Chicago, the membership of the Methodist Church now exceeds ten million persons. This represents an increase of 135,552 since 1960 for a new total of 10,046,293. The number of known tithers among Methodists was reported to be 218,258. During the last year the valuation of churches, equipment, parsonages and other Methodist property increased by nearly $300,000,000. Methodist churches are served by 28,254 ministers.

American women have launched a $125,000 fund drive to build an auditorium at the Christian Medical College and Hospital in Vellore, India, in memory of its founder, the late Dr. Ida S. Scudder. Since the famed American medical missionary founded the institution in 1900, it has become one of the world's great international medical centers and has graduated more than nine hundred doctors and seven hundred nurses.

A University of Wisconsin law professor, Dr. Wilber G. Katz, has urged that capital punishment be abolished as an unchristian act. He told Protestant judges and lawyers recently that the death penalty cannot be justified as a deterrent to crime. The jurists were attending a Protestant service in New York City at which God's blessing was invoked upon courts of justice.

The Dutch Reformed Church of the Cape Province in South Africa has joined two other Dutch Reformed bodies in withdrawing from the World Council of Churches because that body has been critical of South African racial policies. The Cape Province synod recently rejected the findings of a conference held in Johannesburg under the sponsorship of the World Council. One synod delegate said the findings "infringe on and undermine the church's policy of separate development of the races."

The U.S. Department of Agriculture has awarded contracts for the processing of 600,000 bushels of government-owned surplus wheat into 30,000,000 pounds of bulgur for distribution abroad by religious and voluntary agencies under the Food for Peace program. The department took this action on the recommendation of Church World Service and its Roman Catholic counterpart. Bulgur is more useful in the Middle East and Far East among people who are accustomed to a rice diet. It may be boiled and eaten in the same manner as rice and is both palatable and highly nutritious.

The churches of America have been urged to found new church-related psychiatric hospitals and clinics, to devote more attention to narcotic addicts and to become pioneers in the care and programing for mentally retarded persons. These were among many recommendations from the Second National Conference on the Churches and Social Welfare held last month in Cleveland. The conference declared that Protestant churches must not engage in welfare activities for the purpose of proselytizing, but that the basis for their activity should be compassionate concern for meeting human need. Major attention was given to the impact of social changes on family life in America.

Among leaders present for the conference, sponsored by the National Council of Churches, were *(photo, left to right)* General John F. McMahon, Volunteers of America; Dr. Karl H. Hartz, Professor of Sociology at Wittenberg University, Springfield, Ohio; Dr. Harold Haas of the United Lutheran Church's Board of Social Missions; and the Rev. Donald F. Schroeder of the Detroit Council of Churches.

Following the conference, the administrators of sixty institutions related to either the E and R or CC churches organized the United Church of Christ Council for Health and Welfare Services. The Rev. Garnet O. Adams, superintendent of Bethany Children's Home, Womelsdorf, Pa., was elected president.

RNS

Social Action Group Elects

THE Rev. Walter S. Press *(see photo)*, pastor of El Camino Community Church, Carmichael, Calif., was elected chairman of the Council for Christian Social Action at its meeting in Washington, D. C., the first under the United Church Constitution. The council is successor to the former CC Council for Social Action and the E and R Commission on Christian Social Action.

Other officers elected included the Rev. A. William Loos, executive secretary of the Church Peace Union and a member of New York's Broadway Congregational Church, as vice chairman; Mrs. Robert McGeehan, prominent E and R laywoman from West Hazleton, Pa., as secretary; and Dr. Clarence E. Josephson, assistant to the president of Elmhurst (Ill.) College (E and R), as treasurer. Members of the executive committee, in addition to the officers, are Dr. Henry C. Koch, Washington, D.C.; Mrs. John C. Bennett, New York; Leonard C. Brecher, Louisville, Ky.; and Arthur D. Shores, Birmingham, Ala.

In bylaws that were adopted it was agreed that any statements presented to Congressional committees or government agencies on behalf of the council must first be approved by at least two-thirds of the twenty-seven members of the council.

The Rev. Walter S. Press

Adoption of policy statements on controversial issues will be subject to a similar two-thirds vote.

The council formally installed Dr. Lewis I. Maddocks, former teacher of political science at Wooster (Ohio) College, as its Washington secretary and heard from him some cautioning advice: Christians who take stands on political and social issues "should remember that just because they are church members they do not necessarily always speak for God." He declared, however, that it is important that church members do voice their convictions on issues of the day. "One thing I have begun to realize," Dr. Maddocks admitted, "is that the members of Congress whose political and economic philosophies I regard as Neanderthal are also often motivated by convictions as deep and as Christian as I regard my own convictions to be."

Dr. Ray Gibbons, who formerly headed the CC social action program, is the executive director of the new council and Dr. Huber F. Klemme, who served in a similar capacity with the E and R Church, is the associate director.

The council adopted a Statement of Purpose based on the United Church Constitution, which calls upon the council to "study the content of the gospel in its bearing on man in society" and to work with other departments of the United Church and "other appropriate bodies in making the implications of the gospel effective in society." The bylaws also directed the council to "formulate and promote a program of social education and action for the United Church of Christ." They call for six standing committees: economic life; international relations; racial and cultural relations; religious and civil liberties; social welfare and publications.

The next meeting of the council will be held at the United Church Assembly, January 28-31, 1962, Buck Hill Falls, Pa.

Bread and Wine or Coffee and Doughnuts

MARY JEAN IRION

SHOULD the elements of Holy Communion in our day be coffee and doughnuts instead of bread and wine? This was the question recently under discussion in a group—no, not of irreverent scoffers but of ministers.

"Blasphemous!" comes the first shocked thought as the term "Holy Communion" flashes a hallowed scene upon the mind: a sanctuary hushed and awed, the snow-white linens, the gleam of silver trays, the tiny glasses sparkling with red wine, the dainty cubes of bread, the solemn voice of the minister, the soft organ music. This is how we, the church, observe Jesus' words, "This do in remembrance of me." This is the ritual of the sacrament. We are appalled to hear it spoken of in the same breath with something as common as coffee and doughnuts.

Strange, how loathe we are to honor Jesus' love of the common. Strange, how we who love the spectacular, the mysterious, the unusual, take his simplicity and attempt to improve upon it, when in fact it cannot be improved upon.

Look how Jesus used the common things of earth to teach his followers. He held a coin and taught with it, and a woman never again looked for a lost coin without remembering that every person is valuable in the sight of God. He picked a lily, right there in the field, and taught with it, and a man never again saw a field lily without thinking of God's care. He dug his sandaled toe into rocky soil and good soil and taught, and a farmer never again went out to sow without pondering what kind of soil his own life was.

And one night, "the night in which he was betrayed," he used common things again. He held a common piece of bread in his hand and said, "This is my body." He lifted a common cup of wine and said, "This is my blood."

Why did he use these simple, common things? Scholars may have their explanations, but let us think of one suggestion: Jesus was binding his followers to him again with those vigorous living cords, the common things of life. Now that Jesus had associated his body and blood with the common food and drink of the disciples, never again would they break the loaf without thinking of him. "This is my body, broken for you." Never again would they raise their cups without remembering him. "This is my blood which was shed for you." How better could Jesus have engraved his love upon the minds and hearts of those men than this—to be reminded of it at the table, with their very eating and drinking at every ordinary meal?

In our day would more humble food, such as coffee and doughnuts, speak more effectively than special bread cubes or embossed wafers and tiny glasses of wine? Would it call to our remembrance more vividly the love of God for us? But some morning over your cup of instant coffee and your doughnut from the bakery, you might find yourself in holy communion, if not Holy Communion, now that you have thought of it this way. Do it in remembrance of him.

Mary Jean (Mrs. Paul E.) Irion is wife of the Professor of Pastoral Theology at Lancaster Theological Seminary, Lancaster, Pa.

A Purpose for Your Life

(Continued from page 7)

cathedral an intricate pattern of light, shade and color. Now think carefully. Did the sun create all those fragments of glass? Did it shape them and give each one its place in the window? Is the sun responsible because a few pieces of glass were originally defective and because a few others were chipped when they were fitted into place? Of course not! The sun (so to speak) takes the many pieces of glass as it finds them and where it finds them, and then shines through them to create what beauty it can. In some such way, generation after generation, God takes the numberless human beings created by the blind growth process and shaped by equally blind social pressures. He takes them as he finds them and where he finds them, and then does his utmost to make some fine use of them.

That is the new picture of God, life and individual human beings that some of us have now adopted, and in the strength of which we live. It bears no resemblance whatever to any ancient picture, deeply influenced by the old theories of predestination, foreordination, fatalism, rigid and detailed divine planning.

Divine Purposes

Here now is a second new idea you should hold in your mind. "When God thus takes all of us and tries to do his best with us, his purposes for us do not reach down to the trivialities of daily life. Rather they are general in type, and can be fulfilled in any one of many life situations." What now, in concrete terms, are the divine purposes? For a few individuals in each generation, the geniuses of the time, God's purpose seems to be extraordinarily far-reaching. It is that these individuals shall redirect the course of human thought, human life, human destiny.

It was a purpose of this type that God formed for Jesus after he had found Jesus —found him in the unimpressive environment of a carpenter's home in a little community in one of the smaller provinces of the Roman Empire. Working in and through Jesus, God literally reshaped the life of our race. To do that was God's purpose for Jesus' career.

For a somewhat larger group in each generation, the group composed of individuals who are highly gifted but are not supreme geniuses, God seems to have a different purpose. It is that each of these individuals shall add some new bit of wisdom, some new object of beauty, some new and better way of doing something to the existing human store. It was a purpose of this type that God had for Socrates, for Rembrandt, for Bach and Beethoven, for Louis Pasteur and Thomas A. Edison. Working in and through these individuals, God enlarged the human store of wisdom, beauty, skill. What about the individuals who are neither geniuses nor highly gifted? What about ordinary men and women, the millions of human beings who like most of us fill small places in society and follow commonplace careers? What is God's purpose for us?

It seems to be a double purpose. It is that we shall show kindness to the many needy individuals whose lives touch ours, and that we shall in our day and generation maintain the noble institutions around which the common life centers. What are those institutions? Of course they are not limited to churches, schools and hospitals. They reach out to include stores and factories, banks and laboratories, insurance companies and systems of transportation. Without these institutions, each one of them admittedly "secular," the life of society could not continue for a day.

Can we really know God's purpose for individuals as inconspicuous as all of us? Study this fragment of autobiography and you will see what that purpose is. The judge, a middle-aged man in a small New England community, is speaking. "Mine has not been an easy life, but who wants an easy life anyway? Every morning I get up at 7 and open my court at 9, always hoping I shall be able to do someone some real good rather than merely hand out punishments to wrongdoers. After court I go home for lunch and a brief rest or a turn outdoors, and then settle down to study the cases laid before me. Sometimes I visit the little Cape Cod cemetery where my father lies buried, and where I presume I shall be laid in my time. All about me there I see the graves of my predecessors in this little town—farmers, merchants, sea captains, soldiers. All those men fought the good fight as best they could in their day, and that's what I've been trying to do in mine. But I guess I haven't been much of a success."

Not a success? But that conscientious, hard-working judge has been a glorious success! He has served faithfully and well one of the most important institutions in his community—its court of law. In doing so he has found and fulfilled God's purpose for his life.

What now is the third new idea on which you should focus your thought? It is this. "An individual may find and fulfill the divine plan for his life but never realize he has done so. He may grow old and die counting himself a failure when, all the time, he has accomplished the very things God wanted him to. Only long after his death will the magnitude of his achievement gradually become plain."

To illustrate this point I might analyze the record of an ordinary individual, elaborating upon the life experience of the Cape Cod judge of whom I was speaking a moment ago. But suppose I use a different illustration. Suppose I consider, not an ordinary individual or a genius, but a man in the intermediary group—a man who was highly gifted. Study the record of the composer Johann Sebastian Bach.

He was born at Eisenach in Germany in 1685 and began composing when he was still in his teens. He spent his years working as organist and choir director in a succession of relatively small German communities—Arnstadt, Mühlhausen, Weimar, Leipzig. Although he is now recognized as one of the greatest musicians of all time and his music—amazing in its intricacy as well as its beauty—now thrills music lovers everywhere, in his own day poor Bach received pitifully little attention.

New Interpretation

These surprising sentences were written by a modern essayist: "Would a great master of music come from a small town in seventeenth-century Germany? Would he be an organist and teacher in a small school where his audiences would be at most a few hundred people? Would his incentive for composition be nothing more than the weekly services at the Lutheran church attached to the school? Would he be so little known, so inadequately valued, that after his death a road would presently be built over his grave? Would he have to wait a full century to get the appreciation he deserved? This was the environment in which Bach lived and wrote music. This was his record when he died in 1750, and his record for one hundred years thereafter."

Yet in spite of that dreary environment, in spite of that dismal record, Johann Sebastian Bach found and fulfilled God's plan for his life. Even though none of his contemporaries or immediate successors recognized the fact, he added immeasurably to humanity's store of beauty.

Suppose this new interpretation of God's purposes for individual human beings seems to you convincing. Suppose you accept it and begin to live day by day in accordance with it. Suppose, as the days pass, you win the faith that—unimpressive though your career is—God still has a purpose for your life; that, as you do the work your situation and your duties compel you to do, you are fulfilling that divine purpose. Do you know what this new faith will do for you? It will sweep from your heart all your sense of personal failure, all your resentment against circumstance, all your emotional tension. It will bring you inward peace—the peace that the world cannot give and that all the disappointments and frustrations in the world can never quite take away.

Realities of Gospel

(Continued from page 17)

giveness and dying shamefully. God is to be found where man is alive—in his most real sin and shame, hope and fear, faith and doubt, sorrow and joy. The living God —how incredible it is—shares this life with us!

And if my understanding of forgiveness is not moral enough for you, forgive me! For me, it is precisely in this fact that God shares this life in all its imperfections with me that I find the strongest impact of forgiveness! It is not to cancel this or that, an episode now or later—it is the very ground of everything that happens that I am forgiven for my blindness, my perversity, my silly superficiality, and in season and out of season am flooded with a great tide of recurring miracles by which my life is nurtured, restored, started over again, doors opened, chances given and strength renewed. Everything is full of forgiveness.

I wish I could tell you more, and that more plainly. To return to reality is to know no condescension, no stiff pride, no vain distinctions, honors or postures. To return to reality is to return to humanity, to reinstate yourself with all men, to share in their humanity, their weakness and hunger, their violence and vulgarity, their pathos and hopelessness. To love them is not easy, but to be one with them will teach you how to love them.

There is such an indestructible sanctity in man! Of course it gets hidden, trodden under ground, thrown among the rubbish, forgotten, smirched, twisted until it can scarcely be recognized. But if your eyes search for it, if you are hunting for the pearl of great price and not some advantage for yourself, if you can sharpen your perceptions and deepen your insight to get past all the walls of chrome-plated, bright-colored junk with which we advertise our emptiness, we may yet see where God works in the human heart.

Yet there is another fact I must not hide from you. It is plain, all too plain, in the New Testament. When a man steers his boat in this strange direction he runs athwart the drift that carries men before the wind. His compass is queer, his values strange. His very direction is disturbing to men who travel in packs. The gist of it is this: If you live by the gospel you cannot live by the world. I can feel the cold wind blowing now. There is a chill in the air. Something unpleasant is in the offing. The gospel—perhaps it should be whispered very quietly—may lead to the cross.

At least it did for Jesus. Perhaps it was because he was not as prudent as we, or perhaps as wise, or perhaps it would not have happened if he had belonged to our church. The truth of it is that the closer he remained to the gospel, or the kingdom where God was manifest in glory and in grace, the harder it became for men, even his disciples, to understand him. When you are particularly successful, when your reputation grows and the salary increases, when you feel your power and influence, then remember Jesus with twelve disciples, then eleven, then none—and then remember also how at such a time God left him —forsaken, desolate!

Scope of Task

Surely, as inadequate and as fumblingly perplexing as any description of the gospel must always be—and as the New Testament writers found out—there is one final thing I must say. The realities of the gospel must be seen in contradistinction with the realities of the world as men have organized it before we can understand the scope of our task as ministers and laymen. To put it more bluntly, the realities of a technological society and urbanized culture are far from being coincident with the realities of the gospel. Until the minister is clear at this point and makes a clean description of the differences, the layman cannot be blamed if he assumes that the virtues of the industrial revolution by which he succeeds in the world are the basic grounds by which he is judged by the gospel. Actually, the virtues of the industrial revolution are highly suspect by the gospel. Lewis Mumford puts it dramatically when he says that the "seven deadly sins of the medieval world have become the seven primary virtues" of ours.

What is real in the gospel is that God is in every humble event, every human being, every common thing—somewhere in the very things where his majesty does not seem to appear; in the world it is assumed that he is not anywhere, especially in common, plain, ordinary places and people. In the gospel you stay long enough with a person or a thing, even if it takes a lifetime, to find God there; in the world you cannot take time, you have to hurry on to the next committee meeting. In the gospel you humble yourselves everywhere because God is to be found only by humbling yourself even to suffering; in the world you dare not risk humbling yourself, or you will lose your status.

In the gospel you remember your sin, its forgiveness and the great mercy of God; in the world you remember your virtue and its reputation and you look for your name in the paper. In the gospel you are always poor because you keep in mind the mysteries by which you are sustained and the gift of life that hangs by such a slender thread you cannot see it or strengthen it; in the world you count your possessions proudly and keep in mind your social security number, insurance policies and government bonds. In the gospel you know you are going to die; in the world you forget it. No, it's not quite the same.

Rainer Maria Rilke brings this out hauntingly in his poem "The Stranger":

As one who has sailed across an unknown sea,
Among this rooted folk I am alone;
The full days on their tables are their own,
To me the distant is reality.
A new world reaches to my very eyes,
A place perhaps unpeopled as the moon;
Their slightest feelings they must analyze,
And all their words have got the common tune.
The things I brought with me from far away
Compared with theirs, look strangely not the same,
In their own great country they were living things,
But here they hold their breath, as if for shame.

Let me briefly summarize what I take to be the major flaws of the present order of things from the gospel point of view:

1. The substitution of technical connections for human relations resulting in a kind of society where community is lacking.

2. The insinuation of mechanical tempo in living so that human beings are exhausted by speed and their reflectiveness, so necessary to an active religious exercise of their souls, is rendered next to impossible.

3. Everything tends to be valued by criteria drawn from mass production, so that statistics by a crude quantitative measure blot all consideration of qualitative factors.

4. Human problems are settled by manipulation, using techniques and organization, rather than by inner discipline and redemption.

5. The degradation of the human as if it were inferior to the scientific, eliminating as nonsense anything that does not fit the calipers or computers of experimentation, research or statistical compilations.

The effect of this technological era on religion is more severe than we have been willing to admit. Not only have we lost the vocabulary of the gospel in the New Testament, we have lost the sensibilities by which these terms could be spoken with integrity of inner experience. We cannot submit completely to the technological character of our world and live by the gospel at the same time. We cannot repudiate either the technological culture or the industrial revolution totally, but if we are to respect the gospel, live in its reality, we must learn where to draw the lines and keep it in place.

Readers of the *Herald* can look forward in subsequent issues of the *Herald* to articles on the New Delhi Assembly of the World Council of Churches by Prof. Roger Hazelton, dean of Oberlin Graduate School of Theology; Dr. James E. Wagner, president of the Evangelical and Reformed Church; and Marjorie Hyer, Office of Communication.

Obituaries

MRS. MARION LOVE BERRY, 90, of Stamford, Conn., widow of the Rev. Louis F. Berry, a CC minister, died September 29.

Mr. Berry was minister of First Congregational Church in Stamford from 1904 to 1915. The church building currently in use was constructed during his pastorate. Mrs. Berry is survived by a nephew and two nieces.

THE REV. WILLIAM C. B. HICKMAN, 85, of Wilkes-Barre, Pa., died September 21.

Born in Philadelphia, Pa., Mr. Hickman was a graduate of Philadelphia Bible College. He served churches in Binghamton, N. Y.; Clifford Township, Audenried, Coaldale and Plymouth, Pa. A son survives.

MRS. MARIAN MAC GOWN EVANS, 77, of San Jose, Calif., a former CC missionary, died September 12.

Born in Bluehill, Me., she was the daughter of the late Rev. and Mrs. Alfred J. MacGown of North Yarmouth, Me.

A graduate of Mount Holyoke College, she served as a missionary teacher for three years under the auspices of the Woman's Board of Missions at the Girls' School in Tientsin, North China. After her marriage in 1912 to Richard T. Evans, a lawyer, she lived in Tientsin for many years, maintaining close contact with the mission work there.

Mrs. Evans is survived by four daughters and one son.

MRS. LYDIA B. NEUMANN, Downers Grove, Ill., widow of the Rev. G. A. Neumann, an E and R minister, died October 15 at the age of 84. Mr. Neumann held pastorates in Minnesota, Nebraska, Michigan and Illinois prior to his death in 1942. Mrs. Neumann is survived by a son and three daughters.

MOTOO SAKATA, prominent Japanese CC layman, died in Tokyo, Japan, September 21 at the age of 72. He was on the board of directors of the Associated Churches *(Kumi-ai)* before World War II and after the formation of the United Church of Christ in Japan, served almost continuously on its executive committee.

In the Nineteen Thirties he helped to organize a laymen's group in Osaka, which has exerted national influence. This group, under Mr. Sakata's leadership, established the Osaka Christian Center, an attractive modern building providing facilities for Christian meetings and guest accommodations.

Mr. Sakata served as a trustee for a number of Christian agencies and institutions in Japan, including the Japan Bible Society, Doshisha University, Kobe College and Osaka Jo Gakuin.

Four years ago Mr. and Mrs. Sakata moved to a new suburb on the outskirts of Nara in order to help start the Yamato church. This was done at the request of Isamu Saeki, president of the Kinki Nippon Railway. Although not a Christian himself, Mr. Saeki wanted a Christian church at the center of the new community that his company was developing.

Mr. Sakata is the author of *The Man Called Bill Jones* and *The Golden Rule of J. C. Penney.*

His widow, two sons and a daughter survive.

THE REV. EDWIN H. VORNHOLT, retired Evangelical and Reformed minister of Stevens Point, Wis., died October 4 at the age of 87.

A graduate of Mission House College and Mission House Seminary, Plymouth, Wis., Mr. Vornholt was ordained in 1898. At the time of his retirement in 1954, at the age of 80, his ministry had covered five states: Ohio, Indiana, Iowa, Minnesota and Wisconsin. Four sons survive.

THE REV. HENRY C. ZORN, 79, of Portland, Ore., retired minister of the Evangelical Congregational Church, died July 28.

Born in Russia, Mr. Zorn came to the United States in 1908. He attended theological seminary in Chicago and served twenty-one years in the ministry in seven states.

He went to Portland from Missoula, Mont., where he helped to build a new parsonage and reconstruct the church.

He is survived by his widow, five daughters and two sons, one of whom is the Rev. Raymond O. Zorn of Fawn Grove, Pa.

DR. OSCAR H. ZWILLING of Cleveland, Ohio, a retired E and R minister, died August 24 at the age of 73.

A graduate of Elmhurst College and Eden Theological Seminary, he also studied at Oberlin Graduate School of Theology.

Following his ordination in 1915, Dr. Zwilling served churches in Nebraska, Kansas and Ohio. He was pastor of St. Luke's Church in Cleveland for twenty-five years.

He was secretary of Northeast Ohio Synod, a member of the Board of Business Management of the E and R Church, and of the board of directors of the Evangelical Deaconess Hospital in Cleveland. Heidelberg College conferred upon him the Doctor of Divinity degree.

Dr. Zwilling is survived by his widow, a son and two daughters.

How to use this issue

DECEMBER 10 . . .

. . . is Universal Bible Sunday. Henry Smith Leiper's disturbing article (page 14) places the need for Bible translations within the context of today's ideological conflict. Both constituencies of the United Church of Christ approve contributions by individuals and groups to the American Bible Society.

DISCUSSION GROUPS . . .

. . . will be stimulated by Elizabeth R. Achtemeier's article (page 18). Some questions for discussion: What are the symptoms that American churches have become too "well adjusted"? Are these symptoms present in your congregation? Do they reveal an organic weakness or a reaction to external influences? Can the body of Christ be restored to health without radical surgery—the removal of some of its members? As Christians we are called to crucify our self-will and accept God's purpose. How may we distinguish between the two?

YOUTH AND ADULTS . . .

. . . seeking purpose for their lives will be guided by James Gordon Gilkey's meditation (page 7). This devotional article may be used as part of a youth or men's fellowship worship service.

EVERY CHRISTIAN . . .

. . . must at some time face the loneliness described so poignantly by Gerald J. Jud (page 12). Although we may not stand with him "inside the flame" we sense both the searing pain of tragedy and the reflected warmth of Christian fellowship.

J.M.B.

UNITED CHURCH HERALD

whither Africa?

by G. McLeod Bryan

Africa today is like a spinning top wound up by powerful forces . . . no one knows which way it will fall. Bryan examines the implications of seven of these forces—tribalism, Islam, Christianity, nationalism, racism, communism, and educationalism.

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Church and Ministerial

E and R Address Changes

BICKEL, EUGENE F., to 919 Marengo Lane, Nashville 4, Tenn., (residence change).

CUNNINGS, E. RUSSELL, R.D. 2, Emlenton, Pa., serving St. Petersburg Charge on privilege of call.

FOSTER, HUXLEY C. (I), Thousand Oaks, Calif., to 2757 Wagar Road, Rocky River 16, Ohio, (minister without charge).

HEFFLEY, KENNETH S. (I), Dallastown, to Box 347, R.D. 5, Johnstown, Pa., (minister without charge).

KETTELHUT, ROBERT L., to 8037 S. Meade Ave., Oak Lawn, Ill., (residence change).

KINARD, HAROLD S., to 712 East St., Pittsburgh 12, Pa., pastor of St. Paul's, North Side.

KOCHNER, JOHN P., Fairview, Kan., to Dawson, Neb., pastor of the Dawson-Humboldt Charge.

KUEHL, LYLE V., Peterson, Iowa, pastor of St. John's, (new).

KURETSCH, RICHARD F., to 195 S. Academy Ave., New Braunfels, Tex., (residence change).

MAY, MILTON A., Waynesboro, to 15 W. Hazard St., Summit Hill, Pa., pastor of St. Paul's.

POLLMANN, JESSE L., Abilene, Kan., to Maeystown, Ill., pastor of St. John's.

SCHMID, ROY R., Germany, to 917 Swede St., Norristown, Pa., pastor of Trinity.

STOUDT, PAUL T., to 14 Penrose St., Quakertown, Pa., (retired).

TAYLOR, ROBERT N. JR., Champaign, Ill., to 3011 Pheasant Drive, Lancaster, Pa., chaplain of Franklin and Marshall College.

THOMPSON, D. BARD, Nashville, Tenn., to Lancaster Theological Seminary, Lancaster, Pa., Professor of Church History.

TODD, ERMINE JR. (Ch), Fort Leonard Wood, Mo., to 82d Engr. Battalion (A), APO 114, New York, N. Y.

Code:—I—Inactive or in secular work; Ch—Chaplain in the armed forces.

CC Calls

BEECH, LARRY, United Church of Canada, to part-time assistant, Newton Highlands, Massachusetts.

BOOKE, PETER W., minister of Christian education, Stoneham, Mass., to St. Paul's United, Pottstown, Pa.

BROWN, ROY S., Evangelical Free, Union, Warroad, Minn., to Trego, Wis.

BUDD, CLAUDE, to lay supply, Christian Chapel, Watkins, Ohio.

BUSBY, CURTIS C., Essex, Mass., to Riverpoint, West Warwick, R. I.

CAMPBELL, WARREN C., chaplain, Foxboro State Hospital, Dighton, to West, Taunton, Mass.

CARMICHAEL, JAMES, to assistant, Second, Beverly, Mass.

CASE, RODNEY J., to Union, Taunton, Mass.

CULPEPPER, OTTO L., Blackwood, Headland, Ala., to Christian, Enigma, Ga.

DEAN, DAVID J., Federated, Sturbridge, to Foster Memorial, Springfield, Mass.

DREW, LOUISE, director of religious education, Second, West Newton, Mass., to editor of children's publications, CC Division of Christian Education, Boston, Massachusetts.

DUVALL, FENTON, professor, Whitworth College, Spokane, Wash., to Open Door, Loon Lake, Wash.

EBERHARD, GEORGE, to Wickliffe Fellowship, Cleveland, Ohio.

GEBHARDT, JOHN E., Zoar, American Falls, Idaho, to Thompson Falls, Mont.

GUSTAFSON, CARL T., Glendive, Mont., to First, Milwaukie, Ore.

HAMILTON, THOMAS, to Northmoor, Dayton, Ohio.

HUGHES, DOROTHY, to director of religious education, First Parish, Brunswick, Me.

HUTCHISON, ALBERT E., Bristol, R. I., to Trinity, Scranton, Pa.

JOHNS, ARTHUR P., to Hall, N. Y.

LA POINT, WILFRED J., to continue to serve Federated, Greenville, N. H. This church will no longer be yoked with the Mason church.

LAWRENCE, GEORGE W. JR., co-minister, to minister, First, Burlington, Vt., April 1962.

LIERE, DOROTHEA, to director of Christian education, United, Wallace, and United, Kellogg, Idaho.

LOOMIS, HERBERT F., from retirement, to interim, Agawam, Mass.

LOZIER, ORVILLE O., from retirement, to parish visitor and resource assistant in program development, Woodfords, Portland, Me.

MAC KENZIE, JOAN, to minister of religious education, Plainfield, N. J.

MAIER, RUBEN G., Immanuel, Brush, Colo.,

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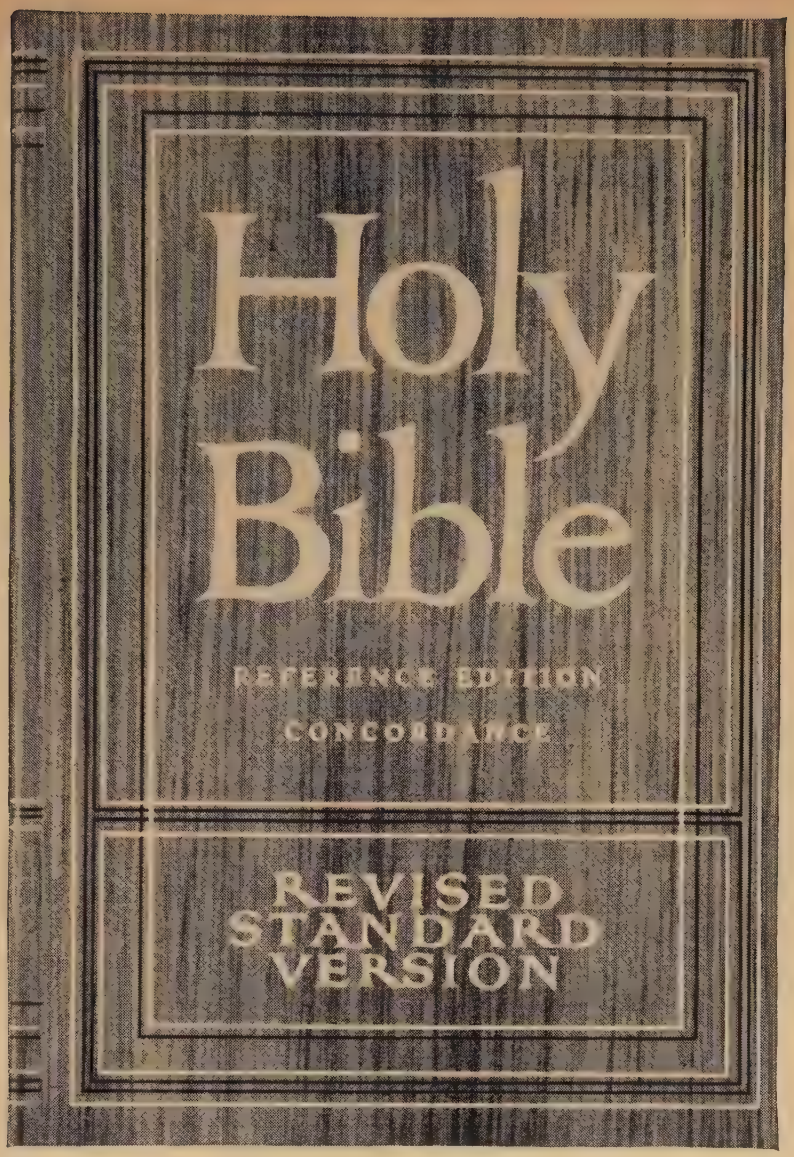

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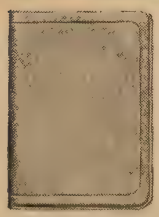

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PERRY, PORTIA E., director of religious education, East Orange, N. J., to director of religious education, Second, West Newton, Mass.

PETTER, JOHN H., U.S. Navy chaplain, San Diego, Calif., to Grantwood, Cliffside Park, N. J.

PHIPPS, WAYNE, to lay minister, Huntsburg, Ohio.

PICKENS, JOHN E. SR., from retirement, to interim, Christ, New Smyrna Beach, Fla.

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Howard E. Spragg, Treasurer,
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ROSS, DONALD J., United, South Vienna, to Laura, Ohio.

SCHMIDT, FREDERICK, to student minister, Houston, Ohio.

SIMPSON, ROBERT F., Federated, Skowhegan, Me., to Mount Hope, Detroit, Mich.

SMOTHERS, GARY W., assistant, Marshalltown, Iowa, to First, Neosho, Mo.

SNYDER, JOHN ROBERT, student, to Ellsworth Falls, Me.

STEELE, GUY L., Disciples, to Union, Medford, Mass.

STEVENS, ROBERT F., student, to First and Second, Searsport, Me.

STRICKLAND, DANIEL W., from retirement, to interim, Community, Fort Myers, Fla.

STRONG, WILLARD, student minister, Hambden, Chardon, R. D., to student minister, Grand River, Ohio.

TRUITT, JOHN G., from retirement, to Monticello, Brown Summit, N. C.

WADSWORTH, JAMES, to intern, First, Moorhead, Minn.

WINTER, LEWIS S., Evangelical, Little Ferry, to assistant, First, River Edge, N. J.

ZEMEK, THOMAS J., Presbyterian, to Union, Glenwood, Minn.

CC Resignations

CHAPMAN, EBEN T., Agawam, Mass.

COTTLE, GARDNER D., United, Bellows Falls, Vermont.

CROOK, THOMAS W., First, Claremont, N. H.

DENGLER, MRS. LOUIS B., Olds, Iowa, January 12, 1962.

DETWEILER, LEONARD A., Spring Brook, Moscow, Pa.

FORD, CHARLOTTE D. (MRS. C. VICTOR), director of religious education, Newington, Conn.

FOSTER, HUXLEY C., Conejo Valley, Calif.

GARDNER, HENRY M., Riverdale, Dedham, Massachusetts.

HUNT, EVERETT R., Plymouth, Tacoma, Wash., to retire.

JOHNSTONE, MRS. MARGARET BLAIR, Union, Groton, and Christian Union, West Groton, Mass., December 31.

JONES, CHARLES S., First, Burlington, Vt., to retire, April 1962.

KELLER, CHARLES H., Gann Valley, S. D.

MAYHEW, W. ROBERT, Central Square, Bridgewater, Mass.

MERLIN, JOHN C., Hope, Newport, Wash.

PEARCE, LOYAL L., Gibraltar, Mich.

PIERCE, MRS. EVERETT L., director of religious education, Bristol, Conn., to study.

RICHMOND, CHARLES F., Grand River, Ohio, to retire.

SCHORTMANN, HARRY G., Federated, Warren, Mass., to study.

THOMPSON, RONALD, Houston, Ohio.

TIPTON, RONALD, Federated, Green Lake, Wis., to study.

WAGNER, S. BRUCE, United, New Marlboro, Massachusetts.

CC Recognitions, Ordinations, Installations, Dedications, Anniversaries and Ground Breaking

ALLEY, GEORGE D., recognition for special service by the Eastern Virginia Conference of Congregational Christian Churches, October 26.

ALLINDER, WILLIAM F., ordination and installation, Genoa City, Wis., October 22.

AMES, JOHN W., installation, First, Great Barrington, Mass., October 26.

BRUNSWICK, Me., First Parish, dedication of new memorial chapel, May 21.

COLUMBUS, Pa., Community, 40th anniversary, August 20.

CONNELL, RICHARD F., ordination and installation as minister and teacher, First, Hartland, Vt., September 10.

COUNCIL, Idaho, dedication of new educational wing, September 24.

DICKINSON, SELDEN C. JR., recognition as associate, First, Oak Park, Ill., October 15.

FEDERAL WAY, Wash., Wayside, ground breaking for new sanctuary, October 1.

GARRETT, HARRY, installation, Knight, Grand View, Idaho, October 27.

GRAMMER, ALLEN H., ordination, North Wheaton, Md., October 22.

HARDCASTLE, HOWARD SCOTT, recognition for special service by the Eastern Virginia Conference of Congregational Christian Churches, October 26.

HUDSON, Mich., First, 125th anniversary, October 8.

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JOHNSTON, DAVID B., installation, First, Woodstock, Vt., September 17.

KREUZENSTEIN, PAUL, installation and ordination, Challis, Idaho, October 17.

LINDEGREN, ROBERT W., installation as associate, First, Bellevue, Wash., October 29.

MADISON, Wis., Lake Edge, dedication of new sanctuary, September 10.

MEYER, WILLIAM W., installation, Wright Community, Boise, Idaho, October 22.

MOSES LAKE, Wash., Pilgrim, dedication of first unit, October 22.

OCONOMOWOC, Wis., 120th anniversary, September 25.

O'NEILL, JOSEPH T. and DORA FLINT of Adams, Wis., both CC ministers, 55th wedding anniversary. In appreciation of their remarkable record, services were held at Brooks, Adams and Friendship and by the LaCrosse Association.

PORTLAND, Ore., Waverly Heights, 50th anniversary, November 5 and 7.

PORTSMOUTH, Va., First, 60th anniversary, October 27.

RACINE, Wis., Plymouth, dedication of new chapel, August 27.

RAVENNA, Neb., 75th anniversary and rededication of newly remodeled church, June 4.

REED, LINCOLN Y., installation, First, Bellevue, Wash., October 29.

REMALY, EDWIN C., ordination, First, Kenosha, Wis., by the Milwaukee Association, October 8.

SALT LAKE CITY, Utah, Japanese Christian, ground breaking for new educational wing, October 1.

SARGENT, ROBERT H., ordination, First, Searsport, Me., June 15.

SCHUBERT, GEORGE H., recognition, Community, Scappoose, Ore., September 24.

SCOTTSBLUFF, Neb., cornerstone laying for new sanctuary, October 8.

SEATTLE, Wash., Columbia, dedication of newly remodeled sanctuary, September 24.

SHERMAN MILLS, Me., Washburn Memorial, 100th anniversary, August 13 and 20.

SHERWOOD, HARVEY H., Gays Mills, Wis., limited, to full ordination, September.

SINGER, ROBERT B. L. JR., installation as associate, Newtown, Conn., October 15.

SIOUX FALLS, S. D., Crestwood, cornerstone laying for new sanctuary, August 27.

SMITH, DR. AND MRS. LEON EDGAR, 50th wedding anniversary, October 18. Dr. Smith is minister emeritus of the Christian Temple, Norfolk, Va.

SPOKANE, Wash., Lincoln Heights, 50th anniversary, October 15.

STANTON, LAWRENCE L., installation as associate minister and teacher, First Plymouth, Lincoln, Neb., September 17.

STOWE, GEORGE W. JR., ordination, Pilgrim, Canaan, Conn., September 17.

SWAIN, J. EDWARD, ordination, United, Ludlow Falls, Ohio, September 24.

SYCAMORE, Ill., Federated, ground breaking for new sanctuary, October 8.

THOMAS, GEORGE, installation, St. Mark's, Roxbury, Boston, Mass., October 18.

VEDELER, DONALD G., ordination, Community, Durham, N. H., October 1.

WESSINGTON SPRINGS, S. D., 75th anniversary, September 17.

WHITENECK, JOHN S., installation, Bethel, Beaverton, Ore., October 15.

WILLIAMS, MARK L., ordination, Spring Creek United, R. D. Sidney, Ohio, September 24.

WRIGHT, CALVIN T., ordination, Community, Newmarket, N. H., October 22.

YOUNG, DONALD L., ordination, Community, Tombstone, Ariz., September 17.

ZAFFIRO, WILLIAM R., ordination, First, Pasco, Wash., August 27.

ZUMBROTA, Minn., First, dedication of new parsonage, October 1.

E and R Ordination

KUEHL, LYLE V., Peace, Elkader, Iowa, July 9.

E and R Installations

BABBITT, DONALD M., Zion, Falls City, Neb., October 2.

BOLLENS, JOHN H., Salem, New Orleans, La., October 15.

BUCHHOLD, LOUIS JR., assistant pastor, Eden, Edwardsville, Ill., October 22.

HABERMEHL, ARTHUR J. SR., Second, Tiffin, Ohio, August 28.

KINARD, HAROLD S., St. Paul's, North Side, Pittsburgh, Pa., October 22.

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KRAMPE, DALE P., Friedens, Seward, Neb., October 22.

KUEHL, LYLE V., St. John's, Peterson, Iowa, July 23.

MEINERS, J. GERHARD, Salem, Pewaukee, Wis., October 29.

MILLER, DEAN R., St. Paul's, Blackburn, Mo., October 15.

REST, HEINRICH F. J., Zion, Mount Clemens, Mich., October 22.

RHEN, R. JACK, Dallastown Charge, Mercersburg Synod, October 22.

TSCHUDY, FRIDOLIN B., First, Elmira, N. Y., October 15.

TURNER, C. RUSSELL, Christ, Cape Girardeau, Mo., October 22.

WITTHAUS, NORMAN A., St. John's, Valmeyer, Ill., October 22.

Received into E and R Membership

ALLEN, DEAN A., Blandon, Pa., by Reading Synod from the Evangelical United Brethren Church, September 1.

HAYES, VICTOR C., Richmond, Va., by Potomac Synod from the Methodist Church of Australasia, September 10.

REBMANN, EDWARD A., Winesburg, Ohio, by Southeast Ohio Synod from the Congregational Christian churches, July 12.

REED, JAMES P., Turbotville, Pa., by Susquehanna Synod, October 17.

Erased from the E and R Roll

HARP, EDWARD B. JR., San Diego, Calif., by Potomac Synod, September 6, at his own request.

KENDALL, PAUL B., Tamaqua, Pa., by Reading Synod, May 1, at his own request.

Newly Vacant E and R Pulpits

Central Pennsylvania Synod—New Berlin Charge, New Berlin, Pa.

Mercersburg Synod—St. Paul-Harbaugh Charge, Pa.

Michigan-Indiana Synod—Port Hope-Forestville Charge, Mich.

North Illinois Synod—Bethlehem, Chicago; Immanuel, Peoria; Immanuel, Bartlett; St. Peter's, Northbrook, Ill.

Reading Synod—Barnesville Charge, Pa.

South Indiana Synod—Salem, Heusler, Evansville; St. John's, Buckskin, Ind.

Texas Synod—Church of the Master, Oak Cliff, Dallas, Tex.; St. Paul's, Corpus Christi, Tex.

West New York Synod—Trinity, Rome, New York.

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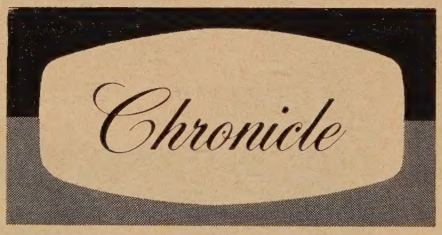

Arrivals, departures and other information about missionaries of the United Church Board for World Ministries.

Departures for the Field

During September and October:

From Boston, Mass.: Allie E. Gardner, R.N., of Muncie, Ind., and Angola, temporarily reassigned to the Rhodesia Mission for nursing service.

From New York, N. Y.: Mrs. Helen S. Tompkins of Lancaster, Pa., under appointment to Ghana, West Africa, as a teacher of nursing students at Worawora.

From San Francisco, Calif.: Louise M. Filger of Parkville, Mo., returning from furlough to San Pedro Sula, Honduras.

Dr. and Mrs. Gilbert W. Schroer, returning from furlough to serve at the Morioka Christian Education Center at Morioka, Japan.

Births

June 25, 1961. To the Rev. and Mrs. Bruce C. R. Bashore of the Marathi Mission, a son, Grant Raymond, in Poona, India.

July 29, 1961. To Mr. and Mrs. William A. Edmonds of the Near East Mission, a son, James Roy, in Istanbul, Turkey.

August 13, 1961. To Mr. and Mrs. Robert S. Keller of the Near East Mission, a daughter, Lisa Jean, in Izmir, Turkey.

August 16, 1961. To the Rev. and Mrs. Sterling H. Whitener of Hong Kong, a daughter, Dana, in Hong Kong.

August 27, 1961. To the Rev. and Mrs. Robert L. Bergfalk of the South Africa Mission, a daughter, Christina Lowe, in Durban, South Africa.

September 11, 1961. To the Rev. and Mrs. Charles T. Hein of Togo, West Africa, a son, Samuel Frederick, at Atakpame.

September 19, 1961. To Dr. and Mrs. Richard B. Updegraff of the Near East Mission, a daughter, Nancy Sara, in Izmir, Turkey.

October 18, 1961. To the Rev. and Mrs. George F. Miller Jr. of Aleppo College, Aleppo, Syria, now on furlough, a son, Martyn John, at Newton Lower Falls, Mass.

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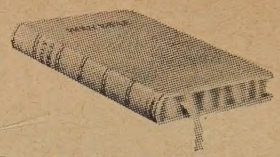

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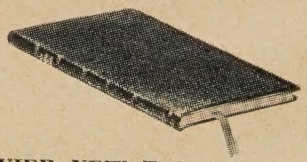

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